

CHAPTER TWELVE: LIBERAL PROTESTANTISM

Between the close of the Civil War (1865) and the close of World War I (1918) United States society was transformed:

1. Business organized itself into corporations which accumulated wealth and power and employed large masses of laborers. Class distinctions sharpened as a new aristocracy of wealth developed.
2. The United States evolved from an agricultural nation to an urban one, with one third of its people in cities.
3. The telegraph and railroad improved communications and transportation, reducing isolation.
4. Increasing immigration led to a nation over 30% foreign born. Native born Protestant Americans often perceived the foreign born, especially Roman Catholics and Socialists, to be a threat to American democracy.

In addition to these social changes, new intellectual currents flowed into the United States:

5. Charles Lyell (1797-1875) published *Principles of Geology* in 1830. This explanation of fossils and the features of the earth's crust proposed a vast time frame that could not be reconciled with a literal interpretation of the chronology of *Genesis*.
6. New proposals for social organization – socialism, communism and anarchism – conceived of a millennium with social justice, but without God.
7. Biblical scholars in Germany analyzed the Bible as a work of literature and reached conclusions that some believers perceived to be threats to their faith.
8. Charles Darwin (1809-82) in *Origin of Species* (1859) proposed a theory of evolution through natural selection attributing creation to an internal natural process rather than to a force external to nature.

All of these social changes and intellectual currents challenged traditional Protestant faith. Persons in the four denominations that later became the United Church of Christ responded to these changes in three ways. (1) Some embraced

change, rethinking their theology; (2) some reacted to change and embraced other-worldly theologies that condemned this world; (3) some continued with the same old theology, oblivious to the change all around them. This chapter explores (a) the new theology, (b) efforts by the denominations to reach theological consensus, (c) changes in piety, (d) confrontations to the new theology by traditional believers, and (e) the fundamentalist reaction.

PART A: A NEW THEOLOGY FOR A NEW DAY

Preparers of the Way

Several persons prepared the way for the new theology. Revivalists Charles Finney and Nathaniel Taylor abandoned the harsher aspects of Calvinism. Mercersburg theologians left individualism in favor of a corporate, or “organic” understanding of the church, the faith, and society. Horace Bushnell identified words as approximate symbols, thus requiring greater tolerance of different viewpoints. Other transitional figures into liberal theology were Austin Craig and the Beecher brothers, Edward and Henry Ward.

Austin Craig (1824-81), the principal theologian of the Christian denomination, grew up in New Jersey, and attended Lafayette College in Easton, Pennsylvania. He served churches in Feltville, New Jersey, Blooming Grove, New York, and New Bedford, Massachusetts. He served Antioch College as President, taught at Meadville Seminary, and from 1869 until his death directed the affairs of the Christian Biblical Institute, the Christian denomination’s school for training pastors. Craig wrote frequently in Christian denomination periodicals (See *LTH* 5:29). He opposed the use of any creed, insisting that “faith” not “opinion” was the basis of Christian fellowship. Craig actively promoted cooperation with Unitarians in higher education. Although the Bible was his life, he encouraged his students to study it critically, as a book that contained human invention as well as God’s Word. According to Craig, the words in the Bible were not God’s word, but symbols that can create in our minds ideas that only approximate God’s Word. Like Bushnell, he believed that children could grow up Christian without a conversion experience. Like the Mercersburg theologians, Craig denounced anti-Roman Catholic prejudice. Craig’s life was devoted to keeping his denomination open to persons of faith of *all* opinions.

Edward Beecher (1803-91), son of the evangelist Lyman Beecher, grew up never feeling alienated from God or rebelling from God. He had a religious experience of God’s grace in his youth, and many more experiences throughout life. After briefly pastoring Park Street Church in Boston, 1826-30, he served as

President of Illinois College, 1830-44. He returned to the East to pastor another church in Boston, raise funds for western colleges, and edit the *Congregationalist*. He returned to Illinois in 1855 to serve the Congregational Church in Galesburg and to lecture at Chicago Theological Seminary (CTS). In 1871 Edward moved to Brooklyn, New York; without savings for retirement, he depended on his prosperous brother, Henry Ward Beecher.

The intellectual of the Beecher family, Edward understood the relationship between God and humanity in organic – or even cosmic – terms, rather than in individualistic terms. His lectures at CTS on “The Christian Organization of Society” examined social structures from a faith perspective.

Henry Ward Beecher (1813-87), one of Edward’s younger brothers, served Plymouth Congregational Church of Brooklyn, New York, 1847-87. Ward Beecher became one of the most popular preachers in America. An advocate for women’s suffrage and the abolition of slavery, Ward Beecher condemned the “barbarism” of the Calvinistic view of atonement, and embraced the concept of evolution. He was not an original thinker, but used his magnetic personality to popularize liberal ideas. Described as “an adulterer, a liar and a hypocrite,” when one of his extra-marital affairs was exposed, Ward Beecher and his supporters used threats, bribery and other forms of manipulation to suppress the story. Congregational Councils were ineffective in dealing with such a popular figure.

Progressive Orthodoxy

The theology that developed in response to the changing world, sometimes called the “New Theology” or “Progressive Orthodoxy,” found many expressions, but often included the following beliefs:

- The Calvinist extension of predestination to children – that some who died as children or infants were destined to Heaven, others to Hell – was rejected. Liberals believed that persons dying in childhood had the opportunity to be saved.
- Liberals emphasized God’s immanence and de-emphasized transcendence. Christianity was described as a “natural religion” in that it could be derived from observation of nature without special revelation.
- The supernatural was de-emphasized. Miracles of the Bible were explained rationally or rejected.
- The theory of evolution blended with belief in God’s immanence and the post-millennial eschatology of an earlier era to produce an overpowering confidence in *progress* moving humanity into the realm

of God.

- Christian doctrine had to be made consistent with modern science.
- Religion, to be relevant, had to be practical, which meant ethical. The teachings of Jesus were given more importance than his death and resurrection.

On 5 September 1857, two years before he published his theory of evolution, Charles Darwin wrote to Harvard botany professor Asa Gray (1810-88) and for the first time outlined his theory of the evolution of species through natural selection. Gray confirmed Darwin's theories with his own observations, and encouraged Darwin to publish. A Congregationalist who described himself as orthodox and a believer in the Nicene Creed, Gray took the lead in advocating Darwinism in America. From Gray's perspective the theory of evolution and the Christian faith were in perfect harmony.

Andover Seminary, founded for the defense of trinitarian orthodoxy, became a major proponent of liberal theology. First it added German Bible study and theology to its curriculum. In 1863 Egbert C. Smyth¹ (1829-1904) joined the faculty, soon followed by other liberals. In 1884 they began publishing the *Andover Review*, expressing their liberal views, which they called "Progressive Orthodoxy."

Lyman Abbott (1835-1922), who succeeded Henry Ward Beecher as pastor of Plymouth Congregational Church, 1887-99, became a famous advocate of liberal theology. Abbott was most influential as a journalist, editing the journal Ward Beecher founded, *Christian Union* (name changed to *Outlook* in 1893) from 1876 to 1922, and publishing numerous books. Abbott rejected doctrines of the resurrection of the body and a literal second coming of Christ. He could not reconcile the "fires of Hell" with his understanding of a merciful God, and believed that all who did not accept Christ before death would have opportunity after death. He applied the principle of evolution to the Bible, seeing it as evolving from inferior to superior content. He saw humanity evolving, becoming more God-like, and he praised the inevitable progress of history.

Social Gospel

The social gospel addressed the gospel to society as a whole, as well as to individuals. It stood for social justice, especially in upholding the claims of the industrial laboring class and the poor. The social gospel was grounded in the conviction that the Church must move beyond charity, to advocacy for a more just

¹The "y" in Smyth is pronounced like the "i" in light.

ordering of society.

The idea of the social gospel was not completely new. Jeremiah Evarts had taken a stand for social justice when he opposed Cherokee Removal. The missionary movement criticized social evils in non-Christian societies. The abolitionist movement worked for a more just ordering of society by advocating the abolition of slavery. Edward Beecher had defined slavery as an “organic sin” that required a collective – not individualistic – solution. Beecher declared in 1865, “Now that God has smitten slavery unto death, He has opened the way for the redemption and sanctification of our whole social system.”²

The great social cause of this period was Temperance – an organized effort to prohibit the manufacture and sale of alcoholic beverages. Some advocated for women’s suffrage. Many linked these two issues: when men drank abusively, women and children suffered; women’s suffrage would bring Prohibition.

One did not have to believe liberal theology in order to see a need for social justice in industrial society. German Evangelical educator Daniel Irion (1855-1935) in 1897 explained the commandment “you shall not kill,”

Where people are oppressed by hard labor, poor wages, high interest, unsanitary or dangerous living or working conditions, their lives *are embittered* and may be *shortened* by the worry, overexertion or disease or accident thus brought on; those responsible for the oppression thus become *murderers*.

Some pietists, like Irion, responded to the social gospel, but not to liberal theology; some liberal theologians were too captive to their class background to identify with workers. However in most cases the two movements overlapped. The social gospel held in common with liberal theology: (1) a systemic (“organic”), as opposed to individualistic, understanding of social problems and their solution; (2) a concern to develop theology in response to the contemporary world; (3) an emphasis on the humanity of Jesus, and his compassion; and (4) a religion of action rather than words.

Washington Gladden (1836-1918) became the principal proponent of the social gospel in the Congregational Church. He was a liberal in theology,

²Washington Gladden was more specific when he declared in 1876, “Now that slavery is out of the way, the questions that concern the welfare of our free laborers are coming forward.”

rejecting Calvin's predestination, original sin, and eternal punishment, and embracing evolution and Biblical criticism. He applied the gospel to issues of labor and management when he spoke to the national meeting of Congregational Churches on "Christian Socialism" in 1889, and "The Church and the Social Crisis" (*LTH* 5:50) in 1907. Gladden favored a mixed economy with elements of capitalism and socialism, and constantly advocated for the rights of labor. He became a leader in the Congregational denomination, serving as Moderator of the national church, 1904-07.

Gladden was raised by his uncle in Owego, New York. He joined the Congregational Church in 1853, after a preacher told him he didn't need a special spiritual experience to join. He was ordained in 1860, and pastored Congregational Churches in Brooklyn, New York (1860-66), and North Adams, Massachusetts (1866-71), edited the New York *Independent* (1871-74), pastored North Church, Springfield, Massachusetts (1875-82), then moved to Columbus, Ohio, where he served the First Congregational Church (1882-1914). Gladden served on the City Council, 1900-02, and promoted public ownership of utilities.

At the request of the American Home Missionary Society (AHMS), Josiah Strong (1847-1916) wrote *Our Country* (*LTH* 5:57) in 1885, to promote home missions. An instant success, it sold 175,000 copies by 1916. In *Our Country*, Strong described the perils of Romanism and immigration, and claimed a special mission for the Anglo-Saxons to the world. He went on to condemn the "aristocracy of wealth" in the face of poor working conditions for the masses. Strong pointed to the city as the church's new mission frontier. Elected General Secretary of the Evangelical Alliance in 1886, Strong revived that voluntary society for Protestant cooperation. He organized a series of conferences bringing together social gospel advocates of many denominations. Strong awakened the church to the challenge of the city and began the process of interdenominational organization to face that challenge.

Others promoted the social gospel in the groups that became the United Church of Christ. Graham Taylor (1851-1938), ordained into the ministry of the Dutch Reformed Church in 1873, became a Congregationalist in 1880. He was called in 1892 by Chicago Theological Seminary to become the first professor of Christian Sociology in an American seminary, and taught until 1924. In 1894 Taylor and his family and four students moved into a dilapidated house in a Chicago slum, and founded Chicago Commons, a settlement house where

students received first-hand experience in ministry to and with the poor.³

German Evangelicals identified with the work of Germany's *Innere-Mission* (See Chapter 14, Part A), and became aware of Religious Socialism (the European equivalent of the Social Gospel) from the work of Adolf Stöcker,⁴ which grew out of the *Innere-Mission*. The Caroline Mission, a city mission founded in Saint Louis in 1913, was patterned after Stöcker's work in Berlin. That same year Julius Horstman (1869-1954) introduced the Evangelical Synod to the social gospel, presenting a paper to the General Conference meeting, "The Gospel of the Kingdom and Its Task in the Twentieth Century." Horstman, ordained into the ministry in 1891, after serving churches in Texas and Indiana, edited the Synod's English-language paper, the *Evangelical Herald*, from 1906 to 1939.

Articles on the social gospel began appearing in German Reformed periodicals in the 1890s (See *LTH* 5:37). Theodore F. Herman (1872-1948), born in Göttingen, Germany, educated in both Germany and the United States, became the strongest advocate of the social gospel in the Reformed Church through his position as professor of Theology at Lancaster Seminary beginning in 1910, and as President of the school, 1939-47.

PART B: THE CHURCHES EXPRESS THEIR FAITH

In a time of transition and theological ferment, where does the church stand? Each of the four groups that would compose the United Church of Christ, felt a need to define their faith in some way in this period. None of these statements were considered tests of faith – but testimonials to faith. They were produced to achieve a consensus – to find common ground – where the advocates of new ideas and the defenders of the old could stand together.

Cardinal Principles of the Christian Church

Southern Christians walked out of their national meeting in 1854, over the slavery issue, and organized themselves as the General Convention of the Christian Church, South, in 1856. At their next meeting, after the Civil War in 1866, they adopted Principles of the Church, commonly called the "Cardinal

³A similar project, Andover House, had been established in 1892 in the South End of Boston, where Andover students ministered under the direction of Robert A. Woods.

⁴While admiring Stöcker's concern for the poor, Evangelical Synod leaders never imitated his anti-semitism.

Principles,” probably written by William Wellons, president of the Convention. Christians rejected all creeds, but used the “Cardinal Principles” to explain their denominational distinctiveness. As originally adopted, they were:

1. The Lord Jesus Christ is the only head of the Church.
2. The name Christian to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the Old and New Testaments, our only creed or Confession of Faith.
4. Christian character, or vital piety, the only test of fellowship and church membership.
5. The right of private judgment and liberty of conscience the privilege and duty of all.

Christians in other parts of the nation quickly began using these Principles. As the Christians were not a creedal church, there has never been an official wording or order of these principles, and often a sixth is added, as at the time of the reunion of the church (See *LTH* 4:21,33).

Evangelical Catechism and Commentary

The *Evangelical Catechism*, written in 1847 and revised in 1867, was endorsed by the Evangelical Synod for religious instruction, and shaped the faith of that church. The *Catechism* provided common ground for Lutheran and Reformed by emphasizing piety over doctrine. Daniel Irion produced a commentary on the Catechism in 1897, translated into English by Julius Horstman and published in 1916 as volume two of *Evangelical Fundamentals* (*LTH* 4:54). A later revision of the *Catechism* in 1929 contained modest changes that revealed the influence of the social gospel and liberal theology (See *LTH* 4:67).

Congregational Confessions

When Congregationalists gathered in 1865 in Boston (See Chapter 13, Part A, National Council of Congregational Churches), their agenda called for the preparation of a statement of faith. Debate centered around the word “Calvinist” to describe the Congregational faith. While the overwhelming majority considered themselves Calvinists, a significant minority objected to the use of a party name in the document. The word “Calvinist” was dropped. They adopted the *Burial Hill Declaration* (*LTH* 4:82) a brief summary of faith contained in a strong affirmation of catholicity, which made reference to the *Westminster Confession* and its Savoy Version.

When Congregationalists organized a National Council in 1871, they adopted a Constitution which made brief reference to “the great doctrines of the Christian faith, commonly called evangelical,” and adopted a declaration on the Unity of the Church (*LTH* 6:2).

From the time of its adoption the *Burial Hill Declaration* received criticism, centered around (1) its endorsement of the *Westminster Confession*, (2) its traditional theological language, and (3) its style – being difficult to use as a local church covenant. The National Council in 1880 created a commission to develop a new creed. Sensitive to the concern for local autonomy, the creed was to be received (not “adopted”) by the National Council in 1883 and forwarded to the churches for their use as they saw fit.

The *Commission Creed of 1883* (*LTH* 4:83) was a consensus statement. Neither liberals nor conservatives got everything they wanted, but 22 of the 25 commissioners found enough in the Creed to give their assent. The Creed called the Scriptures “the authoritative standard” of the church, omitting the word “infallible” used in the constitution of 1871. It affirmed both natural and supernatural revelation. It affirmed both God’s sovereignty and human freedom. It declared, “that Jesus Christ came to establish . . . the Kingdom of God, the reign of truth and love, righteousness and peace.” Although mentioning “final judgment” and “everlasting punishment,” the document did not use the word “Hell.” In other respects the document expressed traditional evangelical Calvinist doctrine.

Thirty years later the National Council of 1913, in adopting a new Constitution, included a new statement of faith, which firmly endorsed the social gospel. Commonly called the *Kansas City Creed* (*LTH* 4:84), this faith statement was short enough to be used as a creed in worship.

Peace Commission Report

The Reformed Church’s Peace Commission Report of 1881 was not a Creed. It was a series of ten theological statements, adopted by the General Synod, in an attempt to bring about reconciliation between two warring factions in the church. It was a consensus statement in which neither side got all they wanted, but that both sides could accept. The Report endorsed Old Reformed beliefs that the sacrament is only effective when accompanied by faith of the believer, and that ministers “are not lords of faith but servants.” It endorsed the Mercersburg idea of one church both visible and invisible. The Peace Commission Report provided theological boundaries within which the church could move forward in relative peace.

Each of the four denominations, in its own way, created doctrinal statements that contributed to a sense of denominational identity in this period of denominational formation. For Congregationalists and Reformed, consensus statements were needed to define common ground on which traditional believers and new theologies could stand. Mercersburg Theology in the Reformed Church, and Liberal Theology in Congregationalism, could be tolerated by pietists whose faith was shaped by an earlier era, when this common ground was achieved.

PART C: CHANGING PIETY

Changing Practices

Changes in society led to changes in piety. When an industrialist required seven days of labor from his workers, the Sabbath was destroyed. Church discipline, an effective form of social control in a small community, lost effectiveness in large cities. The proximity of large immigrant populations, with different attitudes toward Sabbath observance and alcohol consumption, made American Protestant ways more difficult to maintain. While some resisted change, others embraced it. In 1878 Lyman Abbott affirmed the positive values of amusements in an article, "All Things Are Yours." In 1890 when a member of Lyman Abbott's Plymouth Church was convicted of forgery and sentenced to prison, the congregation voted to retain him on the church rolls, declaring a sinner needed the church, was loved by Christ, and should not be excommunicated.

While traditional patterns of piety were declining, other disciplines of nurturing the spiritual life and practicing the Christian life were on the rise.

- Liturgy and the Church Year were sources of spiritual nourishment for German Evangelicals. The Mercersburg movement gave the German Reformed a catholic liturgical spirituality.
- The spiritual formation of children and youth received more attention. Catechism, Sunday School, and Parochial School continued to nurture the faith. Catechisms united all ages in a common expression of the faith in the Evangelical and Reformed communities, although the use declined among Congregationalists. A new movement, Christian Endeavor, promoted Christian community and commitment among youth and young adults (See Chapter 14, Part B, Ministry to Youth). In 1871 the Christian denomination established a camp meeting on Cape Cod, Massachusetts, later called Craigville. Gradually the camp meeting evolved into youth camping.

- Stewardship – the regular and proportionate giving of one’s wealth to the church, became in this period a common spiritual discipline and a legitimate act of worship.
- Devotional literature, Bible studies for the laity, poetry, and hymns, continued to be produced in abundance. In 1877, after attending a Church Council that refused to install a minister who would not preach damnation, Washington Gladden attended a prayer meeting, then wrote “The Great Companion,” better known today as the hymn, “O Master Let Me Walk With Thee” (*LTH* 5:52).⁵

What Would Jesus Do?

Charles M. Sheldon (1857-1946), pastor of Central Congregational Church, Topeka, Kansas, sparked interest in his Sunday evening services by writing religious novels, and reading them in installments, creating in his hearers an interest in returning for the next episode. On 4 October 1896, he began reading *In His Steps*. It began with a man approaching a parsonage and asking for work. At Sunday worship the unemployed man returned, and asked the congregation what it meant to walk “in His steps” (*LTH* 5:51). The pastor then challenged the congregation to ask before every important decision, “What would Jesus do?” The remainder of the novel traced several persons as they shaped their lives by that question.

The Advance, a Congregational periodical, published *In His Steps* in serial form, then in 1897 as a book, and by 1900 had sold over 600,000 copies. By then other publishers had discovered a defect in the copyright, and scores of unauthorized editions flowed from publishers around the world. In 1930 Sheldon estimated that over twenty million copies had been sold, not counting translations in over twenty languages. *In His Steps* continues to be published, and read, and to shape the piety of millions.

PART D: LIBERAL PROTESTANTISM IS CHALLENGED

The new ideas of liberal theology threatened long cherished beliefs of many Christians. In the 1880s a series of incidents occurred, in which the guardians of tradition challenged the innovators.

Karl Otto

Karl Emil Otto (1837-1916), educated in critical Bible study at the University

⁵The social gospel produced many new hymns. See *LTH* 4:80; 5:38,49.

of Halle, was sent to America in 1865 by the Berlin Missionary Society to work in the Wisconsin Synod Lutheran Church. Finding that synod had become anti-unionist, he transferred to the Evangelical Synod in 1868. Otto became a professor at the German Evangelical seminary in 1870, and served as Inspector (President) from 1873 to 1879. Admired by his students, Otto combined a reverence for Scripture with the methods of literary criticism. He insisted on explaining the Bible on its own merits, not through the lens of nineteenth centuries of interpretation (See *LTH* 4:59).

In the opinion of some Evangelical pastors, because Otto did not find church doctrine in the Bible, he was unbiblical. The seminary board, petitioned to examine his teaching, reviewed all his lecture notes and writings and concluded in April, 1880, “the doubts raised about Professor Otto’s teaching have no basis in fact.”

Otto published a series of articles, from May to August, 1880, which reignited the controversy. He did not find a fully developed doctrine of original sin in *Genesis* 3. The Synod’s General Conference meeting in September, 1880, demanded Otto promise in the future to maintain true doctrine. Otto denied the charges, affirmed the authority of Scripture, and claimed the freedom of interpretation. The Conference affirmed the demand that he alter his teaching, 47-9. Otto felt obligated to resign from the seminary and the Synod.

After a brief exile, Otto returned to the Synod. From 1890 to 1904 he taught at the Synod’s college in Elmhurst, Illinois. In ten years at the seminary and fourteen years at the college, Otto educated a new generation of Evangelical pastors to value free inquiry and Biblical research as enhancers of faith rather than destroyers of faith.

The Andover Controversies

Robert Hume (1847-1929), born in Byculla, Bombay, India to American Board of Commissioners for Foreign Missions (ABCFM) missionary parents, came to America at the age of seven, following his father’s death. He graduated from Andover Seminary in 1873, and returned to India the following year. Hume founded a theological seminary at Ahmednagar in 1878, and was its director until 1926.

Hume heard native converts to Christianity express their concern for the eternal state of their non-Christian parents and grandparents. Was there no hope for them? Hume found hope for them in a teaching of Progressive Orthodoxy of the Andover faculty: “future probation.”

Future probation was the belief that persons who died without the opportunity to accept Christ, would have that opportunity after death. The idea was not new. Philip Schaff and Edward Beecher both believed in it, but kept the controversial doctrine to themselves. However, to some of the conservative promoters of missions, this doctrine gave the heathen an escape from the fires of Hell that would reduce the rate of conversions. In 1886, when Hume came to America on leave and his ideas became known, future probation became the central issue in a struggle to prevent the spread of Progressive Orthodoxy. The ABCFM postponed Hume's return to India. ABCFM Home Secretary Edmund K. Alden began questioning candidates for missionary service on this matter, which he considered critical.⁶

At the ABCFM meeting of 1886 in Des Moines, Iowa, a major debate took place, over a motion to approve the Board's new practice of examining missionary candidates with regard to doctrine. The Board had in the past consistently claimed that it did not judge a candidate's theological qualifications, but accepted as sufficient the decision of an association, presbytery or classis to ordain. Liberals at Des Moines argued that as future probation was not excluded from the *Westminster Confession* and the Creed of 1883, it was one of those matters over which reasonable people should be free to disagree (See *LTH* 5:25). However, the ABCFM, a self-perpetuating corporation, sustained the actions of its leaders.

Questions of polity became intertwined with theology and mission policy. The Andover controversy brought out the undemocratic nature and independence of the self-perpetuating ABCFM Board. The two motives of denominational unity and theological freedom combined to bring about constitutional change in 1893, creating closer ties between the churches and the Board, and limiting terms of office. Alden resigned that year, the Board recruited new leadership, and the theological controversy came to an end.

Meanwhile, another battle in the controversy was taking place at Andover. In 1882 the seminary trustees had called Newman Smyth (1843-1925), brother of Egbert Smyth, to the faculty. The Board of Visitors, a committee committed to preserving orthodoxy at Andover, vetoed the decision of the Trustees. Newman Smyth then became pastor of Central Congregational Church, New Haven.

In 1886 the Board of Visitors adjudged that the teaching of professor

⁶Alden had served on the commission that produced the Creed of 1883. His was one of the three dissenting votes, because the creed did not specifically exclude future probation.

Egbert C. Smyth was contrary to the Andover Creed, and he was removed from office. Smyth challenged the legality of the action in state courts, and in 1891 the Massachusetts Supreme Court found the Board of Visitors action to be legally flawed. The following year the Board chose to not seek further action; Smyth continued to teach.

George Gilbert

George H. Gilbert (1854-1930) received Congregational ordination and became New Testament professor at Chicago Theological Seminary in 1886. Gilbert seemed to imply that Jesus' death was not necessary for salvation. At issue were Biblical criticism and liberal theology. On reviewing the proofs of Gilbert's newest book, the Seminary Board was not confident of his orthodoxy; Gilbert resigned in 1900. Opinion gradually changed, and in 1905 no one questioned the calling of a liberal to the faculty.

In all of these controversies – Otto, Graham and Andover – the liberals had a sincere Christocentric faith that appealed to the students. Those opposed to change won the first victories, but new views ultimately prevailed.

PART E: FUNDAMENTALISM

In times of great social change, while some embrace change as progress, others condemn change as evil. Yet these reactive views are also a change from what went before. What became known as Fundamentalism held to Pre-Millennial eschatology which saw the world as evil and to be destroyed, rather than as God's world, to be transformed. The two views of eschatology are outlined in figure Two.

The Post-millennial eschatology of Jonathan Edwards undergirded all of the missionary and benevolent efforts of the first half of the Nineteenth Century. Liberals did not talk about eschatology, but their belief in progress had similar implications. Many who could be called moderate or traditional, especially those active in the missionary movement, continued to hold post-millennial views. However pre-millennialism was growing in popularity. While some Fundamentalists separated themselves from all who did not believe as they did, others had a more catholic spirit and cooperated across lines of denomination and theology. Fundamentalists preached substitutionary atonement, the inerrancy of the Bible, pre-millennial eschatology, the divinity of Christ, miracles, and Hell.

FIGURE TWO ESCHATOLOGY

	POST-MILLENNIAL	PRE-MILLENNIAL
Chronology	Christ will return after the golden age of the millennium	Christ will return before the millennium
Expectation	The Kingdom is coming	Jesus is coming
Attitude to World	Sinful but redeemable; God will transform it	Evil and to be destroyed; God will replace it
Role of Christians	Yeast or leaven, transforming the world; both spiritual conversion and social transformation	In lifeboat, saving a few from destruction; saving souls
God acts...	through “means” that is, people. Our labors for God help to bring in God’s kingdom	through miracles—the “rapture”
“signs of the times”	progress—advances in technology, medicine, human rights, etc.—signs God’s kingdom is near	earthquakes, wars, etc. Signs God’s destruction is near
Formulator	Jonathan Edwards	John Nelson Darby
Followers	liberal/Evangelical Protestantism	Fundamentalism

Dwight Moody

Dwight L. Moody (1837-99), the most effective lay evangelist of the last half of the Nineteenth Century, started out a Congregationalist, but soon became independent. He promoted interchurch cooperation in his evangelistic campaigns and received strong support from Congregationalists. He developed a complex of private schools and conferences around his home Congregational church in East Northfield, Massachusetts. Moody's views were pre-millennial, but he had a catholic approach to evangelism, cooperating with all evangelical Christians.

Cyrus Scofield

Cyrus I. Scofield (1843-1921), born in Michigan and raised in Tennessee, served in the Confederate Army in the Civil War. Afterward he studied law, was elected to the Kansas state legislature, and President Grant appointed him a federal attorney. His work was affected by his drinking and he left that position to practice law in Saint Louis. In 1879 he accepted Christ as his Savior, gave up drinking, and joined Pilgrim Congregational Church. After studying theology for eighteen months Scofield was commissioned by the AHMS to go to Dallas, Texas, where he was ordained pastor of First Congregational Church in 1883. In 1886 the AHMS appointed him part-time superintendent of the Society's work in Texas and Louisiana, while continuing at First Church.

While at Dallas, Scofield founded an independent faith mission, Central American Mission, in 1890. In 1896 he proposed the founding of a Bible college which grew into Dallas Theological Seminary. Scofield became a popular speaker and teacher of pre-millennialism, and developed Bible Correspondence Courses.

From 1902 to 1909 Scofield devoted himself to preparing his reference Bible. Published in 1909, the *Scofield Reference Bible* contained chain references to document pre-millennialism. It is still in print and popular among Fundamentalists everywhere. The review of the work in the *Congregationalist* (28 August 1909), claimed, "Bible students who prefer . . . the interpretations of fifty years ago to anything of more recent date, will thoroughly enjoy *The Scofield Reference Bible*."

Scofield and the Congregational denomination were drifting apart. In 1902 First Congregational Church of Dallas split, the dissenters organizing Central Congregational Church. In 1908 First Congregational withdrew from its Association when the association ordained a liberal. In 1910 Scofield transferred his ministerial standing to the southern Presbyterian Church. Scofield explained that after several years of working on the *Reference Bible*,

I lifted my face from my work and found that the denomination, in whose fellowship I have found great and true men of God, had resolutely moved to positions to which I could not follow. . . . My memory holds too many instances of kind things said and done by my Congregationalist brothers to leave any room for anything but gratitude and esteem; but . . . the designation 'Congregationalist' would not now describe me. It stands for certain liberties which I do not allow myself, and for a certain attitude toward the Bible and historic Christianity which is not my attitude.