

VI. CAPITOL HILL BAPTIST CHURCH: 1878-PRESENT

VII. CONCLUSION

“[We look to] the eternal rest not only of the spirit but of the body also. There we shall be still and see; we shall see and we shall love; we shall love and we shall praise. Behold what will be, in the end, without end! For what is our end but to reach that kingdom which has no end?” -- Augustine of Hippo

Recommended Reading:

- Longfield, Bradley J. *The Presbyterian Controversy: Fundamentalists, Modernists, and Moderates*. Religion in America Series. New York: Oxford University Press, 1991.
- Machen, J. Gresham. *Christianity and Liberalism*. Grand Rapids: Wm. B. Eerdmans Publishing Co, 1923.
- Marsden, George M. *Understanding Fundamentalism and Evangelicalism*. Grand Rapids, Mich: W.B. Eerdmans, 1991.
- Murray, Iain H. *Evangelicalism Divided: A Record of Crucial Change in the Years 1950 to 2000*. Banner of Truth, 2000.
- Noll, Mark A. *A History of Christianity in the United States and Canada*. Wm. B. Eerdmans Publishing Company, 1992.
- Packer, J. I. *“Fundamentalism” and the Word of God: Some Evangelical Principles*. Grand Rapids, Mich: Wm. B. Eerdmans, 1958

Teachers email: justin.sok@gmail.com; eric.beach@capbap.org; davidwilezol@gmail.com

Capitol Hill Baptist Church Church History – Class 13 CORE SEMINARS

The 20th Century World, and the local Baptist church: 1865-present

“...He who began a good work in you will carry it on to completion until the day of Christ Jesus.” Philippians 1:6

I. INTRODUCTION

II. MODERNISM (aka Theological Liberalism)

A late 19th and early 20th century movement seeking to preserve the Christian faith by adjusting traditional Christianity to developments in modern culture.

Darwinism

Higher Criticism

II. FUNDAMENTALISM

A) *The Fundamentals* (1910-15)

B) J. Gresham Machen: *Christianity and Liberalism* (1923)

“The great redemptive religion which has always been known as Christianity is battling against a totally diverse type of religious belief, which is only the more destructive of the Christian faith because it makes use of traditional Christian terminology. This modern non-redemptive religion is called ‘modernism’ or ‘liberalism’.”

III. NEO-ORTHODOXY: ANOTHER CHALLENGE TO LIBERALISM

A) Karl Barth (1886-1968)

B) H. Richard Niebuhr (1894-1962)

“A God without wrath brought men without sin into a kingdom without judgment through the ministrations of a Christ without a cross.”

C) Reinhold Niebuhr (1892-1971) and “Christian Realism”

IV. NEO-EVANGELICALISM

A) Carl F. H. Henry (1913-2003).

B) Evangelicalism’s growth, and strengths

C) Evangelicalism’s weaknesses