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

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**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

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

B) Evangelicalism’s growth, and strengths

 C) Evangelicalism’s weaknesses