

Harry Emerson Fosdick, "Shall the Fundamentalists Win?" *Christian Work* 102 (June 10, 1922): 716–722

Urban as well as rural Americans flocked to fundamentalist and evangelical churches in the 1920s. "Liberal" Protestants sought to reconcile faith and science and to slow what they saw as the reactionary tendencies of fundamentalism. Harry Emerson Fosdick's influential 1922 sermon, "Shall the Fundamentalists Win?," called for an open-minded, intellectual, and tolerant "Christian fellowship." Though the sermon cost him his post at New York's First Presbyterian Church, his views represented those of an influential Protestant minority, and Fosdick enjoyed a long career at Riverside Church, built for him by John D. Rockefeller. Following the Scopes trial and a well-publicized scandal involving well-known pastor Aimee Semple McPherson and a mysterious lover, fundamentalists began to lose the prominence they enjoyed in the 1920s. But religious fundamentalism would remain a vital political force in American life.

This morning we are to think of the fundamentalist controversy which threatens to divide the American churches as though already they were not sufficiently split and riven. A scene, suggestive for our thought, is depicted in the fifth chapter of the Book of the Acts, where the Jewish leaders hale before them Peter and other of the apostles because they had been preaching Jesus as the Messiah. Moreover, the Jewish leaders propose to slay them, when in opposition Gamaliel speaks "Refrain from these men, and let them alone; for if this counsel or this work be of men, it will be overthrown; but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God." . . .

Already all of us must have heard about the people who call themselves the Fundamentalists. Their apparent intention is to drive out of the evangelical churches men and women of liberal opinions. I speak of them the more freely because there are no two denominations more affected by them than the Baptist and the Presbyterian. We should not identify the Fundamentalists with the conservatives. All Fundamentalists are conservatives, but not all conservatives are Fundamentalists. The best conservatives can often give lessons to the liberals in true liberality of spirit, but the Fundamentalist program is essentially illiberal and intolerant.

The Fundamentalists see, and they see truly, that in this last generation there have been strange new movements in Christian thought. A great mass of new knowledge has come into man's possession—new knowledge about the physical universe, its origin, its forces, its laws; new knowledge about human history and in particular about the ways in which the ancient peoples used to think in matters of religion and the methods by which they phrased and explained their spiritual experiences; and new knowledge, also, about other religions and the strangely similar ways in which men's faiths and religious practices have developed everywhere. . . .

Now, there are multitudes of reverent Christians who have been unable to keep this new knowledge in one compartment of their minds and the Christian faith in another. They have been sure that all truth comes from the one God and is His revelation. Not, therefore, from irreverence or caprice or destructive zeal but for the sake of intellectual and spiritual integrity, that they might really love the Lord their God, not only with all their heart and soul and strength but with all their mind, they have been trying to see this new knowledge in terms of the Christian faith and to see the Christian faith in terms of this new knowledge.

Doubtless they have made many mistakes. Doubtless there have been among them reckless radicals gifted with intellectual ingenuity but lacking spiritual depth. Yet the enterprise itself seems to them indispensable to the Christian Church. The new knowledge and the old faith cannot be left antagonistic or even disparate, as though a man on Saturday could use one set of regulative ideas for his life and on Sunday could change gear to another altogether. We must be able to think our modern life clear through in Christian terms, and to do that we also must be able to think our Christian faith clear through in modern terms.

There is nothing new about the situation. It has happened again and again in history, as, for example, when the stationary earth suddenly began to move and the universe that had been centered in this planet was centered in the sun around which the planets whirled. Whenever such a situation has arisen, there has been only one way out—the new knowledge and the old faith had to be blended in a new combination. Now, the people in this generation who are trying to do this are the liberals, and the Fundamentalists are out on a campaign to shut against them the doors of the Christian fellowship. Shall they be allowed to succeed?

It is interesting to note where the Fundamentalists are driving in their stakes to mark out the deadline of doctrine around the church, across which no one is to pass except on terms of agreement. They insist that we must all believe in the historicity of certain special miracles, preeminently the virgin birth of our Lord; that we must believe in a special theory of inspiration—that the original documents of the Scripture, which of course we no longer possess, were inerrantly dictated to men a good deal as a man might dictate to a stenographer; that we must believe in a special theory of the Atonement—that the blood of

our Lord, shed in a substitutionary death, placates an alienated Deity and makes possible welcome for the returning sinner; and that we must believe in the second coming of our Lord upon the clouds of heaven to set up a millennium here, as the only way in which God can bring history to a worthy denouement. Such are some of the stakes which are being driven to mark a deadline of doctrine around the church.

If a man is a genuine liberal, his primary protest is not against holding these opinions, although he may well protest against their being considered the fundamentals of Christianity. This is a free country and anybody has a right to hold these opinions or any others if he is sincerely convinced of them. The question is—Has anybody a right to deny the Christian name to those who differ with him on such points and to shut against them the doors of the Christian fellowship? The Fundamentalists say that this must be done. In this country and on the foreign field they are trying to do it. They have actually endeavored to put on the statute books of a whole state binding laws against teaching modern biology. If they had their way, within the church, they would set up in Protestantism a doctrinal tribunal more rigid than the pope's.

In such an hour, delicate and dangerous, when feelings are bound to run high, I plead this morning the cause of magnanimity and liberality and tolerance of spirit. I would, if I could reach their ears, say to the Fundamentalists about the liberals what Gamaliel said to the Jews, "Refrain from these men and let them alone; for if this counsel or this work be of men, it will be everthrown; but if it is of God ye will not be able to overthrow them; lest haply ye be found even to be fighting against God."

That we may be entirely candid and concrete and may not lose ourselves in any fog of generalities, let us this morning take two or three of these Fundamentalist items and see with reference to them what the situation is in the Christian churches. Too often we preachers have failed to talk frankly enough about the differences of opinion which exist among evangelical Christians, although everybody knows that they are there. Let us face this morning some of the differences of opinion with which somehow we must deal.

We may well begin with the vexed and mooted question of the virgin birth of our Lord. I know people in the Christian churches, ministers, missionaries, laymen, devoted lovers of the Lord and servants of the Gospel, who, alike as they are in their personal devotion to the Master, hold quite different points of view about a matter like the virgin birth. Here, for example, is one point of view that the virgin birth is to be accepted as historical fact; it actually happened; there was no other way for a personality like the Master to come into this world except by a special biological miracle. That is one point of view, and many are the gracious and beautiful souls who hold it. But side by side with them in the evangelical churches is a group of equally loyal and reverent people who would say that the virgin birth is not to be accepted as an historic fact. . . . So far from thinking that they have given up anything vital in the New Testament's attitude toward Jesus, these Christians remember that the two men who contributed most to the Church's thought of the divine meaning of the Christ were Paul and John, who never even distantly allude to the virgin birth.

Here in the Christian churches are these two groups of people and the question which the Fundamentalists raise is this—Shall one of them throw the other out? Has intolerance any contribution to make to this situation? Will it persuade anybody of anything? Is not the Christian Church large enough to hold within her hospitable fellowship people who differ on points like this and agree to differ until the fuller truth be manifested? The Fundamentalists say not. They say the liberals must go. Well, if the Fundamentalists should succeed, then out of the Christian Church would go some of the best Christian life and consecration of this generation—multitudes of men and women, devout and reverent Christians, who need the church and whom the church needs.

Consider another matter on which there is a sincere difference of opinion between evangelical Christians: the inspiration of the Bible. One point of view is that the original documents of the Scripture were inerrantly dictated by God to men. Whether we deal with the story of creation or the list of the dukes of Edom or the narratives of Solomon's reign or the Sermon on the Mount or the thirteenth chapter of First Corinthians, they all came in the same way, and they all came as no other book ever came. They were inerrantly dictated; everything there—scientific opinions, medical theories, historical judgments, as well as spiritual insight—is infallible. That is one idea of the Bible's inspiration. But side by side with those who hold it, lovers of the Book as much as they, are multitudes of people who never think about the Bible so. Indeed, that static and mechanical theory of inspiration seems to them a positive peril to the spiritual life. . . .

Here in the Christian Church today are these two groups, and the question which the Fundamentalists have raised is this—Shall one of them drive the other out? Do we think the cause of Jesus Christ will be furthered by that? If He should walk through the ranks of his congregation this morning, can we imagine Him claiming as His own those who hold one idea of inspiration and sending from Him into outer darkness those who hold another? You cannot fit the Lord Christ into that Fundamentalist mold. The church would better judge His judgment. For in the Middle West the Fundamentalists have had their way in some communities and a Christian minister tells us the consequences. He says that the educated people are looking for their religion outside the churches.

Consider another matter upon which there is a serious and sincere difference of opinion between evangelical Christians: the second coming of our Lord. The second coming was the early Christian phrasing of hope. No one in the ancient world had ever thought, as we do, of development, progress, gradual change as God's way of working out His will in human life and institutions. They thought of human history as a series of ages succeeding one another with abrupt suddenness. The Graeco-Roman world gave the names of metals to the ages—gold, silver, bronze, iron. The Hebrews had their ages, too—the original Paradise in which man began, the cursed world in which man now lives, the blessed Messianic kingdom someday suddenly to appear on the clouds of heaven. It was the Hebrew way of expressing hope for the victory of God and righteousness. When the Christians came they took over that phrasing of expectancy and the New Testament is aglow with it. The preaching of the apostles thrills with the glad announcement, "Christ is coming!"

In the evangelical churches today there are differing views of this matter. One view is that Christ is literally coming, externally, on the clouds of heaven, to set up His kingdom here. I never heard that teaching in my youth at all. It has always had a new resurrection when desperate circumstances came and man's only hope seemed to lie in divine intervention. It is not strange, then, that during these chaotic, catastrophic years there has been a fresh rebirth of this old phrasing of expectancy. "Christ is coming!" seems to many Christians the central message of the Gospel. In the strength of it some of them are doing great service for the world. But, unhappily, many so overemphasize it that they outdo anything the ancient Hebrews or the ancient Christians ever did. They sit still and do nothing and expect the world to grow worse and worse until He comes.

Side by side with these to whom the second coming is a literal expectation, another group exists in the evangelical churches. They, too, say, "Christ is coming!" They say it with all their hearts; but they are not thinking of an external arrival on the clouds. They have assimilated as part of the divine revelation the exhilarating insight which these recent generations have given to us, that development is God's way of working out His will. . . .

And these Christians, when they say that Christ is coming, mean that, slowly it may be, but surely, His will and principles will be worked out by God's grace in human life and institutions, until "He shall see of the travail of His soul and shall be satisfied."

These two groups exist in the Christian churches and the question raised by the Fundamentalists is—Shall one of them drive the other out? Will that get us anywhere? Multitudes of young men and women at this season of the year are graduating from our schools of learning, thousands of them Christians who may make us older ones ashamed by the sincerity of their devotion to God's will on earth. They are not thinking in ancient terms that leave ideas of progress out. They cannot think in those terms. There could be no greater tragedy than that the Fundamentalists should shut the door of the Christian fellowship against such.

I do not believe for one moment that the Fundamentalists are going to succeed. Nobody's intolerance can contribute anything to the solution of the situation which we have described. If, then, the Fundamentalists have no solution of the problem, where may we expect to find it? In two concluding comments let us consider our reply to that inquiry.

The first element that is necessary is a spirit of tolerance and Christian liberty. When will the world learn that intolerance solves no problems? This is not a lesson which the Fundamentalists alone need to learn; the liberals also need to learn it. Speaking, as I do, from the viewpoint of liberal opinions, let me say that if some young, fresh mind here this morning is holding new ideas, has fought his way through, it may be by intellectual and spiritual struggle, to novel positions, and is tempted to be intolerant about old opinions, offensively to condescend to those who hold them and to be harsh in judgment on them, he may well remember that people who held those old opinions have given the world some of the noblest character and the most rememberable service that it ever has been blessed with, and that we of the younger generation will prove our case best, not by controversial intolerance, but by producing, with our new opinions, something of the depth and strength, nobility and beauty of character that in other times were associated with other thoughts. It was a wise liberal, the most adventurous man of his day—Paul the Apostle—who said, "Knowledge puffeth up, but love buildeth up."

Nevertheless, it is true that just now the Fundamentalists are giving us one of the worst exhibitions of bitter intolerance that the churches of this country have ever seen. As one watches them and listens to them he remembers the remark of General Armstrong of Hampton Institute, "Cantankerousness is worse than heterodoxy." There are many opinions in the field of modern controversy concerning which I am not sure whether they are right or wrong, but there is one thing I am sure of: courtesy and kindness and tolerance and humility and fairness are right. Opinions may be mistaken; love never is.

As I plead thus for an intellectually hospitable, tolerant, liberty-loving church, I am, of course, thinking primarily about this new generation. We have boys and girls growing up in our homes and schools, and because we love them we may well wonder about the church which will be waiting to receive them. Now, the worst kind of church that can possibly be offered to

the allegiance of the new generation is an intolerant church. Ministers often bewail the fact that young people turn from religion to science for the regulative ideas of their lives. But this is easily explicable.

Science treats a young man's mind as though it were really important. A scientist says to a young man, "Here is the universe challenging our investigation. Here are the truths which we have seen, so far. Come, study with us! See what we already have seen and then look further to see more, for science is an intellectual adventure for the truth." Can you imagine any man who is worthwhile turning from that call to the church if the church seems to him to say, "Come, and we will feed you opinions from a spoon. No thinking is allowed here except such as brings you to certain specified, predetermined conclusions. These prescribed opinions we will give you in advance of your thinking; now think, but only so as to reach these results."

My friends, nothing in all the world is so much worth thinking of as God, Christ, the Bible, sin and salvation, the divine purposes for humankind, life everlasting. But you cannot challenge the dedicated thinking of this generation to these sublime themes upon any such terms as are laid down by an intolerant church.

The second element which is needed if we are to reach a happy solution of this problem is a clear insight into the main issues of modern Christianity and a sense of penitent shame that the Christian Church should be quarreling over little matters when the world is dying of great needs. If, during the war, when the nations were wrestling upon the very brink of hell and at times all seemed lost, you chanced to hear two men in an altercation about some minor matter of sectarian denominationalism, could you restrain your indignation? You said, "What can you do with folks like this who, in the face of colossal issues, play with the tiddledywinks and peccadillos of religion?" So, now, when from the terrific questions of this generation one is called away by the noise of this Fundamentalist controversy, he thinks it almost unforgivable that men should tithe mint and anise and cummin, and quarrel over them, when the world is perishing for the lack of the weightier matters of the law, justice, and mercy, and faith. . . .

The present world situation smells to heaven! And now, in the presence of colossal problems, which must be solved in Christ's name and for Christ's sake, the Fundamentalists propose to drive out from the Christian churches all the consecrated souls who do not agree with their theory of inspiration. What immeasurable folly!

Well, they are not going to do it; certainly not in this vicinity. I do not even know in this congregation whether anybody has been tempted to be a Fundamentalist. Never in this church have I caught one accent of intolerance. God keep us always so and ever increasing areas of the Christian fellowship; intellectually hospitable, open-minded, liberty-loving, fair, tolerant, not with the tolerance of indifference, as though we did not care about the faith, but because always our major emphasis is upon the weightier matters of the law.