A Divided House, Memphis, 1923

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A DIVIDED HOUSE

A Statement put forth by the World's Christian Fundamentals Association in its Seventh Annual Convention at Memphis, Tenn. May 3 to 10, 1923

"As much as lieth in you, live peaceably with all men", and we, the World's Christian Fundamentals Association have endeavored to heed this scriptural admonition, but there comes a time in the history of the church, as well as in the history of nations, when the enemy makes an attack and there is no alternative but to declare a defensive war. God Himself declared war on Satan and his kingdom when He gave to the world His first promise of a coming Messiah (Gen. 3:15), and in the language of the Apostle Paul (Eph. 6:12), "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places". Therefore, we find our justification for waging this warfare in Holy Writ itself: "Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you
and exhort you that ye should earnestly contend for the faith which was once for all delivered unto the saints. (Jude 3). Christianity has come to the cross-roads. We have come to Mount Carmel and

THE ISSUE IN THIS PRESENT CONFLICT IS THE WORD OF GOD!

What Deism was to its day, German rationalism it to this present hour. It is the rejuvenation of the ancient Gnosticism, which attacked the authority and deity of the Lord Jesus Christ, against which teaching the Apostle Paul wrote (Col. 1:15-18), who is the image of the invisible God, the firstborn of every creature; for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him and for him, and he is before all things, and by Him all things consist. And He is the head of the body, the church; who is the beginning, the firstborn from the dead; that in all things He might have the preeminence”.

Entrenched in Our Schools.

Christianity has been the patron as well as the pioneer of higher education. The great universities of this country were founded by Christian scholars and endowed by Christian men and women. Harvard, Yale, Brown, Princeton, Dartmouth, Vanderbilt and others owe their origin to the labors and sacrifices of Christian people.

All true Fundamentalists not only welcome but bid Godspeed to all scientific discoveries and research. The world owes an everlasting debt of gratitude to that great and honorable body of men, the true scientists, who have given their lives in research and in labors, having as their chief reward the satisfaction that they have contributed to the world’s progress and alleviated the sufferings of mankind.

Not only is there no conflict between the supernaturally inspired Scriptures and science, which is “knowledge gained and verified by exact observation”, but intelligent Christians and true scientists agree that every discovered fact only confirms and establishes the Word of God.

Therefore, the protests of Fundamentalists are not against higher education or true science, but against science falsely so-called; not against facts, but against assumed and changing hypotheses which are unsupported by evidence either in the realm of religion or science.

The citadel of the false teaching of this hour, as would be expected, is in our educational institutions; not only in institutions of higher learning but in the public grade schools; not only in state institutions but in denominational institutions; not only is it found in the lectures of the professors but in the textbooks on science and philosophy with which our schools are just now flooded.

While we are for efficiency and economy in administration, and while we favor the highest standard of scholarship, yet we look with grave apprehension on the present day movement to force all our educational institutions, universities, colleges and grade schools to conform to certain and inexorable standards of education, which standards were first “made in Germany” and later approved and enlarged by Chicago University.

The so-called “higher criticism”, which is better designated “destructive criticism”, received its greatest momentum in this country with the establishment of the University of Chicago in 1892. In the words of an able Christian statesman and editor,
we have brought before us the menace of the Rockefeller Foundation Fund:  

"Some months ago one of the most distinguished physicians of Baltimore told me that the Hopkins—and I think he meant mainly the Hopkins Hospital—had received $9,000,000 from the Rockefeller interests and that no man connected with the institution dared voice any opinion contrary to the instructions from one man in New York who dominates the situation.  

"I have never discussed Mr. Rockefeller's motives, but I have vigorously attacked the wisdom of Southern institutions putting themselves under such obligations to the General Education Board, or to any other great financial interest which could seek to shape the policy of its teachers and dominate the doctrines that they would teach. You can readily understand that when an institution has received a large amount of money from the government, or from the General Education Board, that almost involuntarily its officials will follow suggestions that come from such a governmental department or from such a financial organization.  

"I said once that if all the evils charged against business combinations or trusts were as great as had been claimed, yet these evils in the aggregate would be small in comparison with the evils in education that could be brought about by such gigantic sums of money helping to shape the educational influences of the country; and I added that if all the coal and the iron and the oil were held within the grasp of a few people the power for evil would not be near so great as the power for evil if any great combination of capital should get its hands upon the educational work of the country.  

"In the matter of the material develop-
brought on the "Reign of Terror". It is impossible to suppose that the biological theory now being advocated in the schools of America in the name of Science can produce other or less harmful results. "Survival of the fittest" is a soft sounding phrase, but when interpreted in the light of the "struggle for existence" it results in a code of individual and of international ruffianism and presages an Armageddon.

In the beginnings of this bitter contest, even Fundamentalists believed that liberal preachers and teachers did not comprehend either the definite direction of their theories or the final conclusions of the same, but the controversy itself has eventuated in a clear declaration on their part that they now fully understand both and yet are ready to push their contention of rationalism to the point of enforcing a cleavage.

Beyond debate, "The Christian Century" is the outstanding journal of modernism in America. In an editorial of January 3, 1924, this journal says:

"Christianity, according to Fundamentalism, is one religion. Christianity, according to Modernism, is another religion. Which is the true religion is the question that is to be settled in all probability by our generation for future generations. There is a clash here as profound and as grim as between Christianity and Confucianism. Amiable words cannot hide the differences. "Blest be the tie" may be sung till doomsday, but it cannot bind these worlds together. The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the

How Shall it be Met?

The World's Christian Fundamentals Association, composed of men and women who believe in the authority of an infallible Bible, hereby declares a truceless war on the worst and most destructive form of infidelity that time has ever witnessed since Satan first questioned the Divine Word in the Garden of Eden. We call upon our fellow Christians, our fellow pastors—ministers of Jesus Christ, and upon all teachers of the Holy Scriptures, to join with us not only in contending for the faith, but in proclaiming it in no uncertain sound. "Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness; and your feet shod with the preparation of the gospel of peace; above all taking the
shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked, and take the helmet of salvation and the sword of the Spirit, which is the word of God.” (Eph. 6:13-17). On the very points of difference mentioned by these opponents of Christianity dwelling within her camp, whose rationalistic conceptions deny the inspiration of the Bible, the personality of God, the Virgin Birth and Deity of Jesus, the efficacy of His atoning blood, the necessity of regeneration and the certainty of the resurrection and return of our Lord, Fundamentalists hold:

Of the Scriptures, that the Holy Bible was written by men supernaturally inspired; that it has truth without any admixture of error for its matter; that as originally written it is both historically and scientifically true and correct; and therefore is, and shall remain to the end of the age, the only complete and final revelation of the will of God to man; the true center of Christian union and the supreme standard by which all human conduct, creeds and opinions should be tried.

Of the true God, that there is one and only one living and true God, an infinite, intelligent Spirit, the maker and supreme ruler of heaven and earth; inexpressibly glorious in holiness, and worthy of all possible honor, confidence and love; that in the unity of the Godhead there are three persons, the Father, the Son and the Holy Ghost, equal in every divine perfection and executing distinct, but harmonious offices in the great work of redemption.

Of the creation, that the Genesis account of creation is to be accepted literally, and not allegorically or figuratively; that man was created directly in God’s own image and after his own likeness; that man’s creation was not a matter of evolution or evolutionary change of species, or development through interminable periods of time from lower to higher forms; that all animal and vegetable life was made directly, and God’s established law was they should bring forth only “after their kind.”

Of the fall of man, that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and in the case of those who reach moral responsibility, become sinners in thought, word and deed.

Of the Virgin Birth, that Jesus Christ was begotten of the Holy Ghost in a miraculous manner; born of Mary, a virgin, as no other man was ever born or can ever be born, and that He is both the Son of God, and God the Son.

Of the atonement for sin, that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God, who by the appointment of the Father, freely took upon Him our nature, yet without sin, honored the divine law by His personal obedience, and by His death made a full and vicarious atonement for our sins; that His atonement consisted not in setting us an example by His death as a martyr, but was the voluntary substitution of Himself in the sinner’s place, the Just dying for the unjust, Christ the Lord bearing our sins in His own body on the tree; that, having risen from the dead, He is now enthroned in heaven, and uniting in His wonderful person the tenderest sympathies with divine perfection, He is every way qualified to be a suitable, a compassionate and an all-sufficient Savior.

Of the new creation, that in order to be
saved, sinners must be born again; that the new birth is a new creation in Christ Jesus; that it is instantaneous and not a process; that in the new birth the one dead in trespasses and in sins is made a partaker of the divine nature and receives eternal life, the free gift of God; that the new creation is brought about in a manner above our comprehension, not by culture, not by character, nor by the will of man, but wholly and solely by the power of the Holy Spirit in connection with divine truth, so as to secure our voluntary obedience to the gospel; that its proper evidence appears in the holy fruits of repentance and faith and newness of life.

Of the resurrection and return of Christ, that the crucified body of our Lord was raised from the grave and He ascended into Heaven, and in His present life there for us is our High Priest and Advocate; and that the Scriptures teach the imminent, bodily, visible, personal return of Christ to establish his reign on the earth, and to judge the living and the dead.

Since it is historically certain that these churches and schools before mentioned are the direct product of the old faith, were founded and have been in the main supported by Fundamentalists, we believe that any ethical conscience would suggest to the liberals of this hour that they withdraw from the evangelical and Trinitarian fold and build a church upon the basis of their new philosophy, and establish their own schools.

It is not in the least likely that one of these men, many of whom are both scholars and gentlemen, would argue in favor of forcibly occupying a home built by another, and by either false pretenses or physical powers compel the rightful owner to quit it altogether, or to live in it in daily and increasing discomfort. Protestant churches are the natural home of evangelical Christianity, hitherto undeniably owned and occupied by it.

One of Three Courses.

Prof. J. Gresham Machen, of Princeton Theological Seminary, has sanely said: "Paganism has made many efforts to disrupt the Christian faith, but never a more insistent or a more insidious effort than it is making today.

There are three possible attitudes which you may take in the present conflict. In the first place, you may stand for Christ. That is the best. In the second place, you may stand for anti-Christian Modernism. That is next best. In the third place, you may be neutral. That is perhaps worst of all.

The worst sin today is to say that you agree with the Christian faith and believe in the Bible, and then make common cause with those who deny the basic facts of Christianity. Never was it more obviously true that he that is not with Christ is against Him."

Separation Inevitable.

The time has come when Fundamentalists and Modernists should no longer remain in the same fold, for how can two walk together except they be agreed? Therefore we call upon all Fundamentalists of all denominations to possess their souls with holy boldness and challenge every false teacher, whether he be professor in a denominational school or state school; whether he be editor of a religious publication or the secretary of a denominational board; and whether he be a pastor in a pulpit in the homeland or a missionary on the foreign field.
The Coming Revival.

All the signs of this present hour point to one of two things. Either an increasing apostacy and falling away to the utter breakdown of civilization, or a great spiritual awakening. Let us pray, hope, believe, expect and look for a great revival. We believe it is possible for the world to witness again mighty spiritual awakenings as in the days of our fathers.

God remains the same yesterday, today and forever, and not one jot or tittle of the Bible has been changed.

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