

divisions were not linked with the Gospel at all and this will tend to build a super-indulgent church that will continue itself in spite of many difficulties. What comes is an avoidance culture and an unwillingness to face needed issues. The tendency then is to tolerate things to the point of inclusivism, a tendency that can only be offset with very strong actions or very shocking circumstances.

b. The Religious world of the early Twentieth Century
(as remembered by old-timers)

Although there was a great growth of academic unbelief during this period, there was also a general good feeling due to a large number of uplifting factors. These features tended to hide the despair of growing unbelief. Following are some factors that so conditioned the world of this time. And with them we give some notes on theological trends and issues that were alive and working in those days.

(1) Indications meriting optimism:

largely from: --a keen sense of spiritual euphoria growing

--the great revivals (Moody, et al)

--expanding world service (YMCA)

--interest in world missions

--increased church membership/growth

--prominence of Christian ideals: the
Volstead Act.

--improvements in social righteousness.
Chautauqua, Lyceum, etc.

--an accomplishment of reform in the public sector. This, of course, embodies some of the above. There seemed to be a wider, more willing acceptance of the Christian morality ideals. There were still plenty of atheists, agnostics, etc., but the world seemed to be getting better and better...and need we tell you, there were a lot of post-millennialists who were just counting the days until the kingdom of God would come.

(2) Developing religious trends

--liberal theology...we have already commented on it to some length.