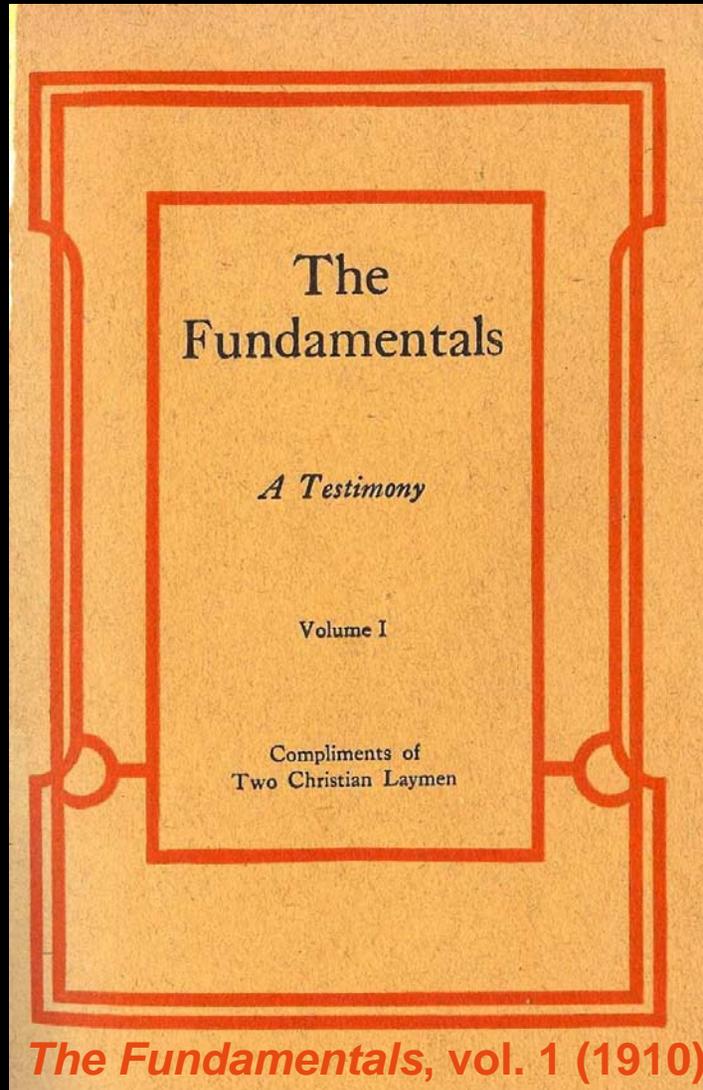
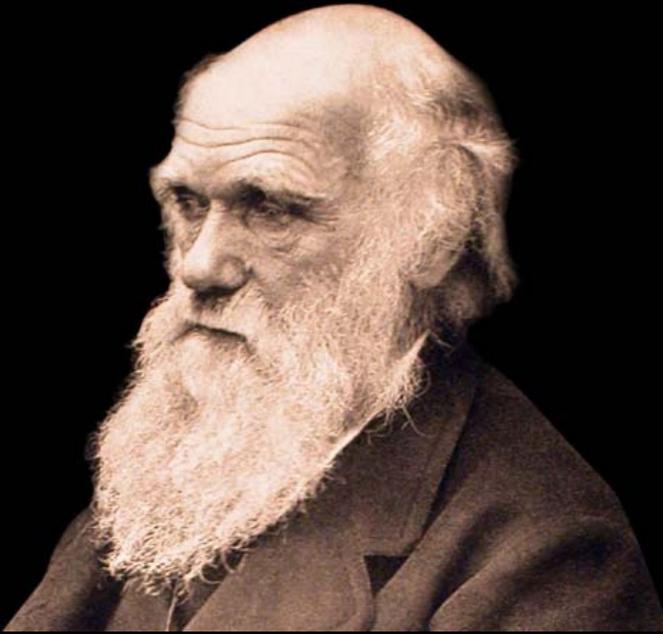


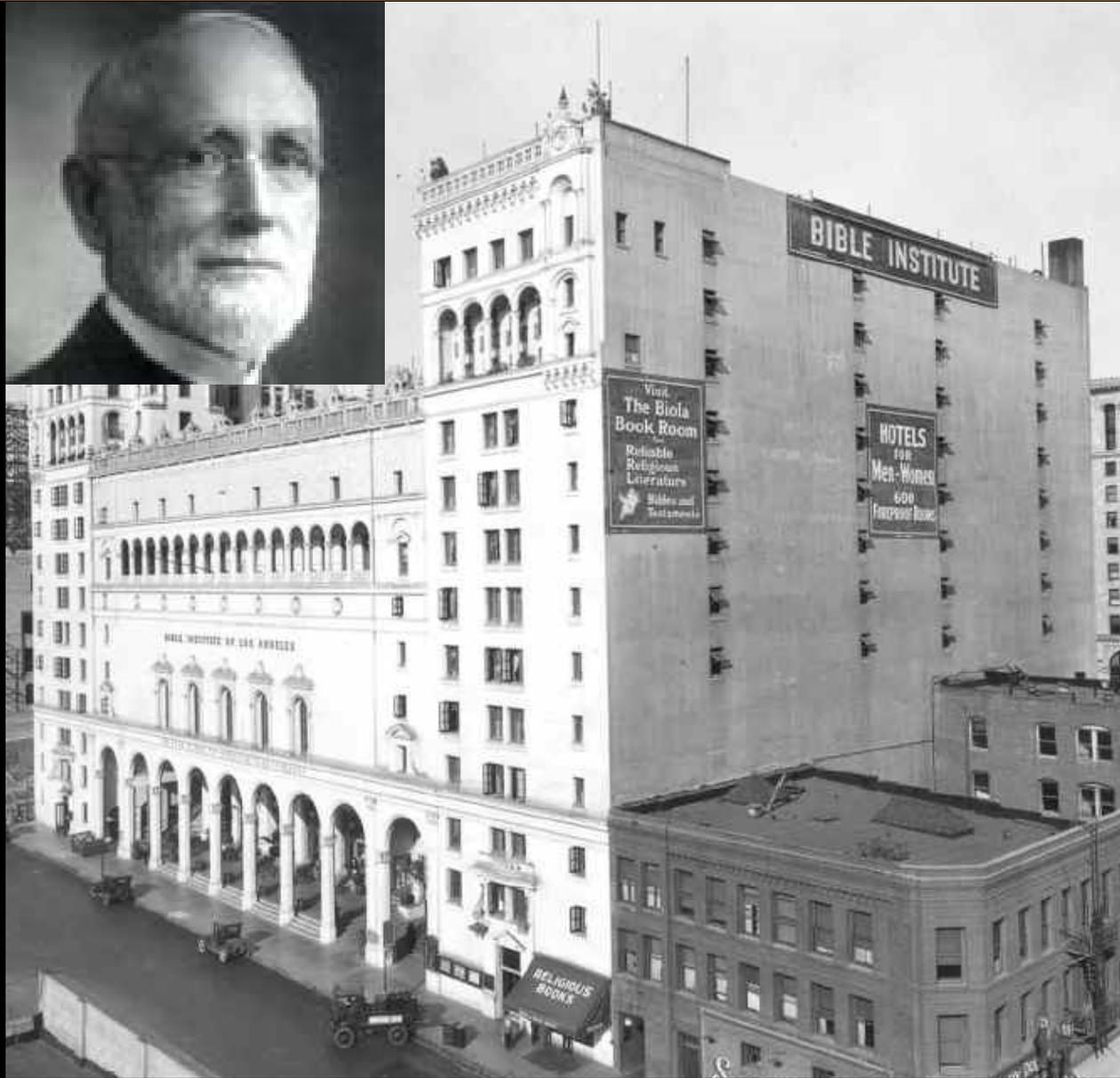
Darwinism, Fundamentalism, R. A. Torrey, & the Bible Institute of Los Angeles (BIOLA)



R. A. Torrey
(1856-1928)

Union Oil's Lyman (& Milton) Stewart Funded

- BIOLA (tallest LA building in 1914)
- *The Fundamentals* (1910-1915): the basis for the term “fundamentalism”



R. A. Torrey: Leading Evangelist & Scholar

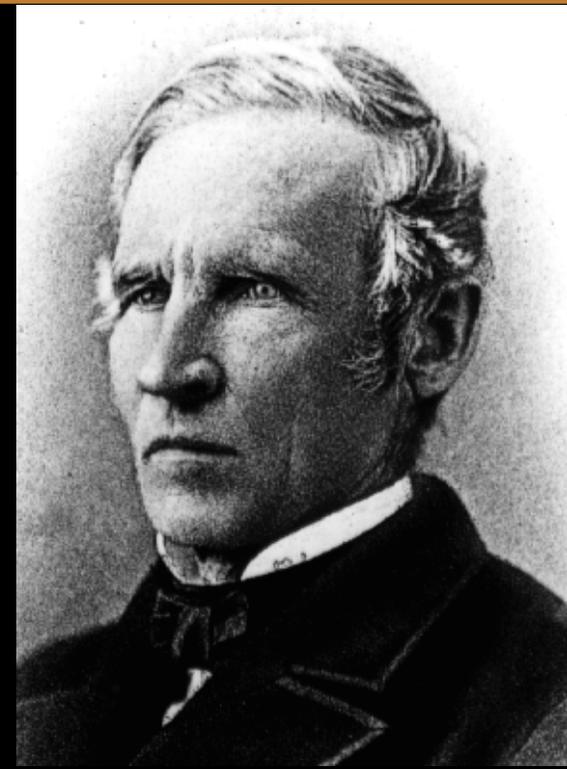
- An editor/author of *The Fundamentals*
- BIOLA Dean, 1912-1924
- Preached to about 15 million people
- “Whatever truth there may be in the doctrine of evolution as applied within limits to the animal world, it breaks down when applied to man”
What the Bible Teaches (1898), p. 294 [Biola textbook]
- What did he mean by this?
- How did he contribute to science & religion dialogue and fundamentalism up to the time of Scopes Trial?



R. A. Torrey
(1856-1928)

1878

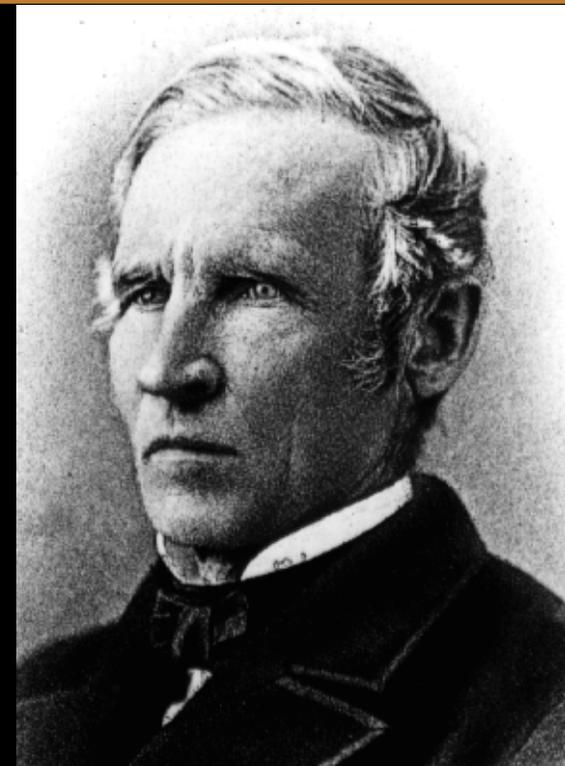
- Porter, conservative evangelical, became president, 1871 (Torrey's 1st year)
- Junior year: physics, astronomy, German or French; continue earlier math, rhetoric, logic, Greek, and Latin
- Required courses of senior year: chemistry, geology, anatomy, and physiology (among total of 18 brief courses) *as well as* 5 courses with President Porter: Christian apologetics, natural theology, and three philosophy courses
- Completed B.A. degree in 1875



Noah Porter (1811-1892)

1878

- Around the time Torrey began his studies at Yale, daily chapel services were dreary and disliked by students
- Englishman visiting Yale in 1869 reported “air of utter carelessness and irreverence” in chapel (students visit with each other or study for class) ... “unbelief and unbounded immorality which is making New England a byword even in the United States”
- Torrey admitted he was “rowdy” underclassman
- Porter worked to bolster Christianity at Yale



Noah Porter (1811-1892)

1878

- “One awful night, a mere boy still, with all hope gone, with life desolate and bare ... I started to take that awful step, to take my life by my own hand. I sprang out of bed and drew open a drawer to take out the instrument that would end my life. For some reason or other I could not find it. God did not let me find it, and I dropped upon my knees, and said, ‘Oh God, if you will take this awful burden from my heart, I will preach the Gospel;’ and God not only removed the burden, I found a joy I had never dreamed of in this world, and all the years since it has gone on increasing, with the exception of a short time when I fell under the blighting power of scepticism and agnosticism [1882-1883 in Germany?]”

R. A. Torrey, *Revival Addresses* (Chicago: F. H. Revell, 1903), 149-150

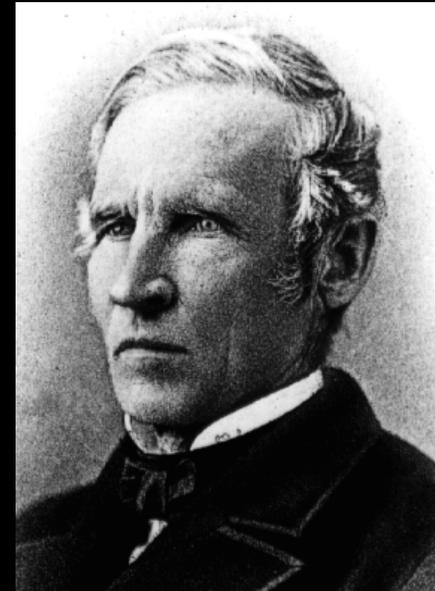
1878

- In his senior year Torrey publically professed his faith; became member of Porter's church

Torrey, Autobiographical notes, sheet I, p. 2 in the Moodyana Collection, Moody Bible Institute, as cited in Staggers, 38-39



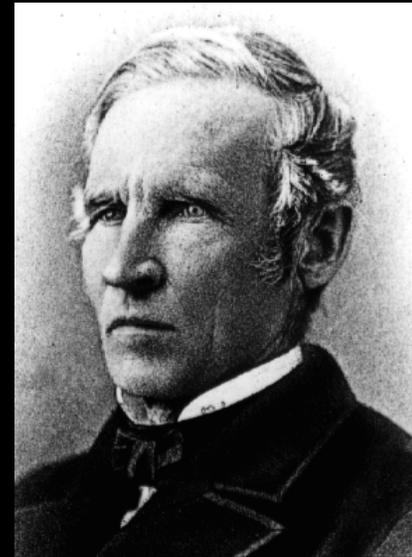
R. A. Torrey
(1856-1928)



Noah Porter
(1811-1892)

1878

- Porter: pivotal in higher education ... Marsden, *The Soul of the American University: From Protestant Establishment to Established Nonbelief* (Oxford, 1994)
- Torrey likely heard Porter's inaugural address of 1871
 - Christians need not fear modern science, which at its best is open inquiry that leads to truth
- Other times he warned of “atheistic tendencies of much of modern science, literature, and culture” and the “ill-disguised materialism of Huxley”



Porter, Torrey, and D. L. Moody at Yale

- 1875 Torrey returned to Yale: three years of seminary
- Final year (1878) at Yale he attended D. L. Moody's campus and community revival meetings and volunteered for six weeks in Moody's "inquiry room"
- Moody: most influential revivalist of late 19th century
 - One of Porter's strongest allies in improving Christian education (says Marsden)
 - Porter mid-century had downplayed campus revivals



D. L. Moody

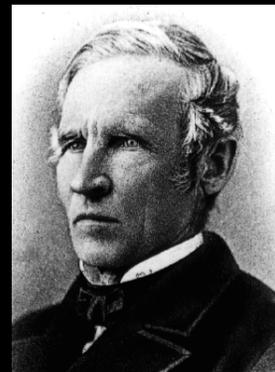
Noah Porter's #1 Controversy

- Porter's most controversial decision: forbade Yale professor William Graham Sumner from using Herbert Spencer's *The Study of Sociology*
- Porter's assessment of this book: "And so he ends this long discussion with the assumption with which he begins, that in social phenomena we can only recognize natural causation, because forsooth, if Sociology is a science it cannot admit any other agencies."



W. G. Sumner

Porter, "Herbert Spencer's Theory of Sociology," *Princeton Review* (Sept. 1880): 295



Noah Porter

Torrey after Graduating from Yale

- 1878-1882: Pastor in Ohio
- 1882-1883: Studied theology in Leipzig and Erlangen
- Most of his German professors believed that the original manuscripts of the Bible contained errors—a view Torrey rejected at the end of his year in Germany



Leipzig University

Torrey in Minneapolis: 1883-1889

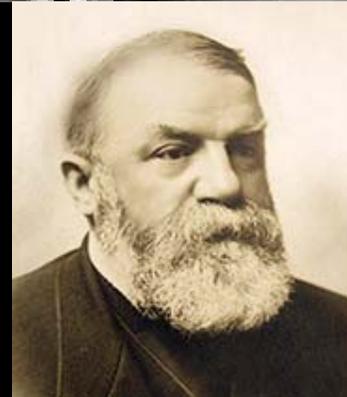
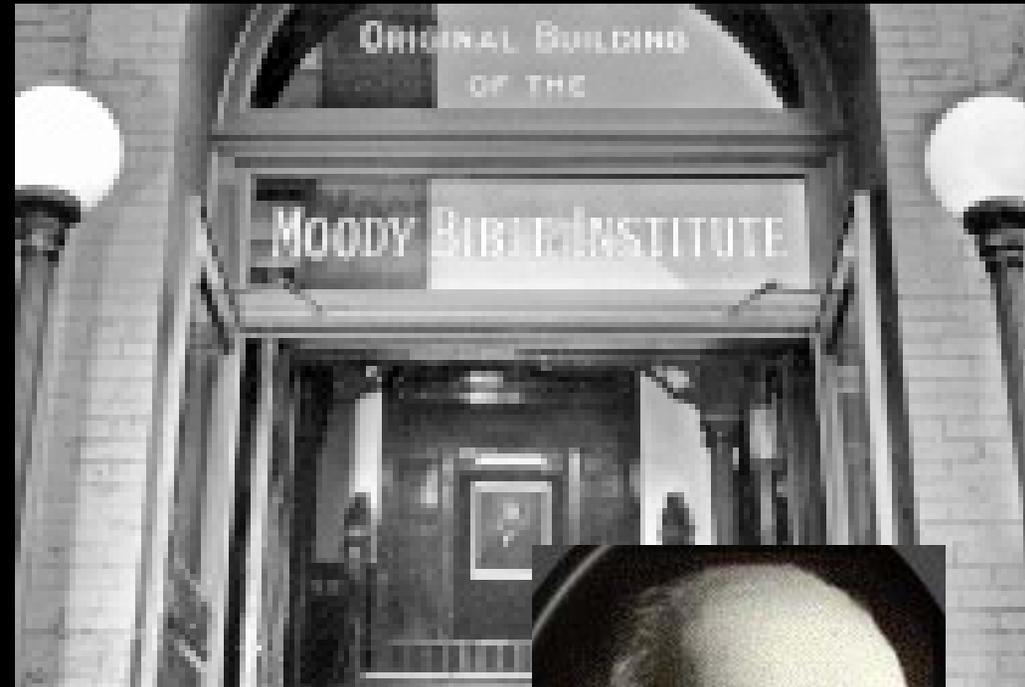
- Returned from Germany and served as pastor at several churches in Minneapolis



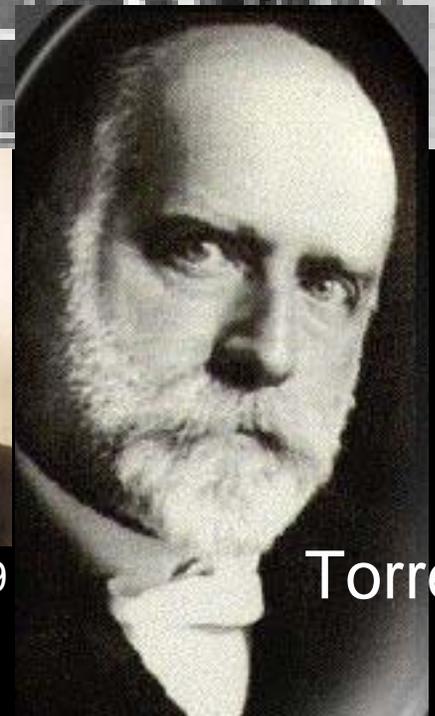
Minneapolis City Hall, 1888-1906

Moody's new Bible Institute of Chicago

- First superintendent of Moody's Bible Institute of Chicago, 1889
- Marsden: MBI was the leading Bible institute among nearly dozen that had originated by 1910
- Torrey: "Christ and His ... disciples ... attacked error." It is not enough to "simply teach the truth" (as did Moody) 1899
"What was Christ's Attitude Toward Error? A Symposium," *Record of Christian Work* (Nov. 1899), p. 600.



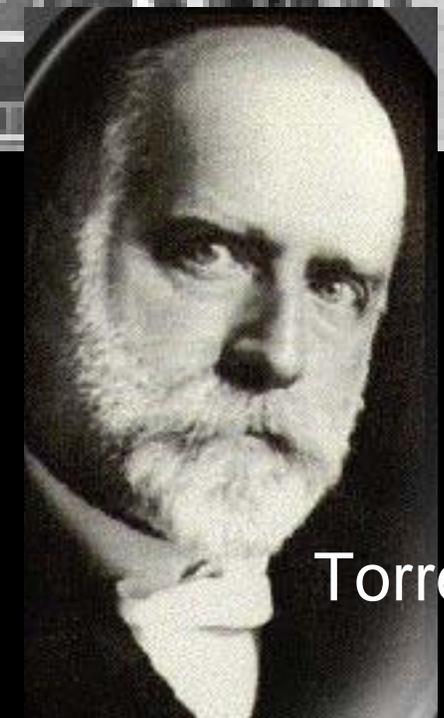
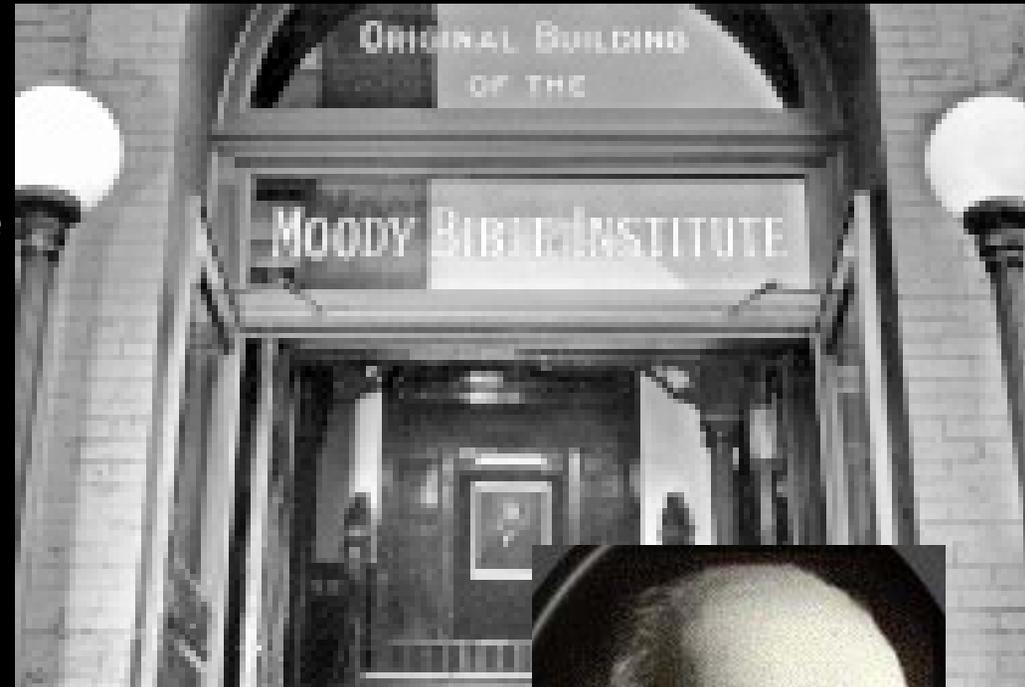
Moody died in 1899



Torrey

Moody's new Bible Institute of Chicago

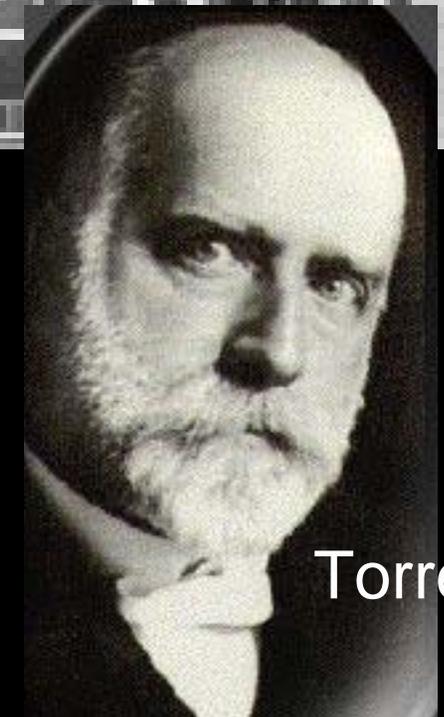
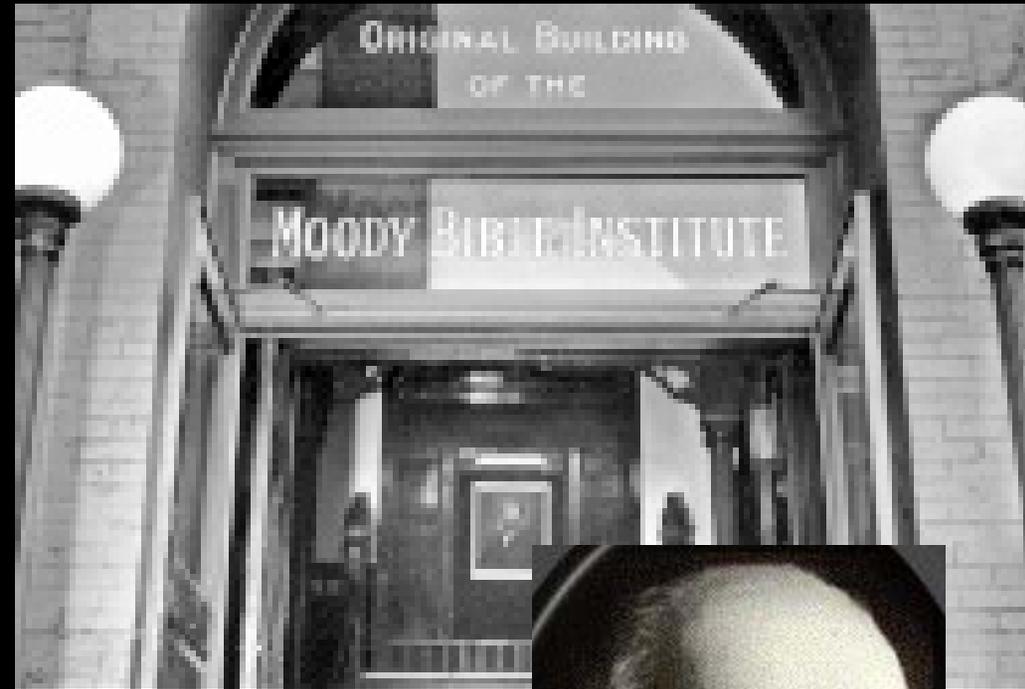
- Torrey created Bible institute curriculum for common people to achieve biblical literacy and lay ministry skills



Torrey

What the Bible Teaches (1898)

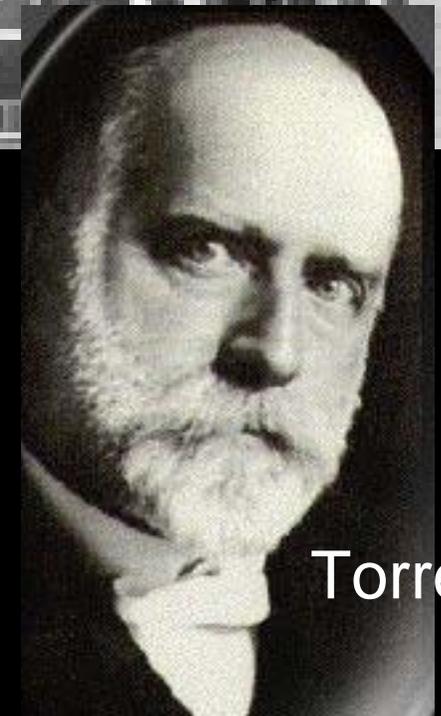
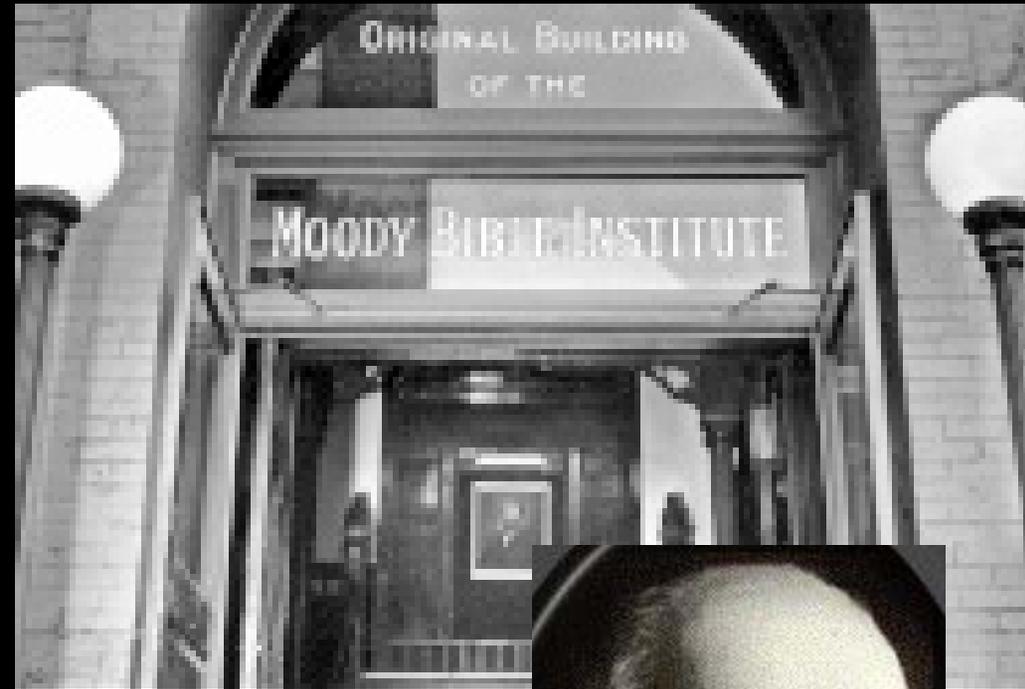
- “The methods of modern science are applied to Bible study--thorough analysis followed by careful synthesis.”
- His textbook was “an attempt at a careful, unbiased, systematic, thorough-going, *inductive* study and statement of Bible truth.”
- IntersVarsity’s “inductive” Bible studies are in this tradition



Torrey

What the Bible Teaches (1898)

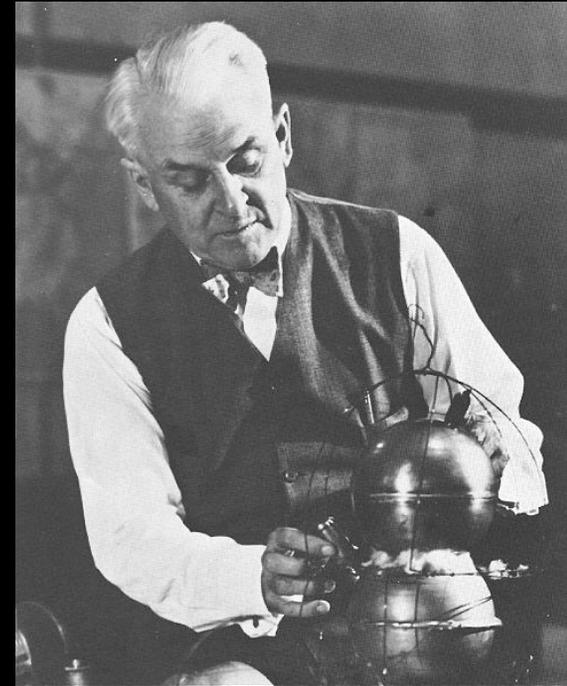
- Methodological similarities of theology and science: shared ideal of inductive inquiry ... common among evangelicals
- How does this compare to what scientists were saying about scientific method near the turn of the 20th century?



Torrey

Nobel Prize Winner Robert Millikan

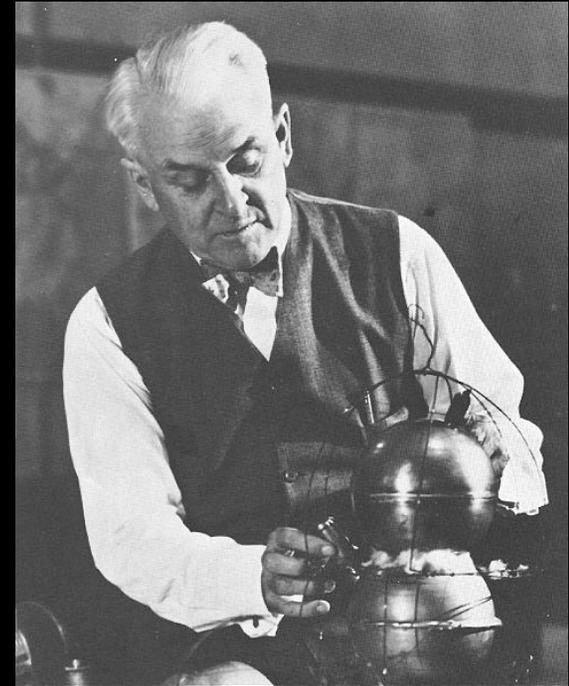
- 1923 pamphlet published by the University of Chicago Divinity School: “The purpose of science is to develop without prejudice or preconception of any kind a knowledge of the facts, the laws, and the processes of nature.” [thanks to Ted Davis for alerting me to this pamphlet]
- “The even more important task of religion, on the other hand, is to develop the consciences, the ideals, and the aspirations of mankind.”
- He reduced religion to culturally constructed yearnings of humanity



Robert Millikan (1868–1953)

Nobel Prize Winner Robert Millikan

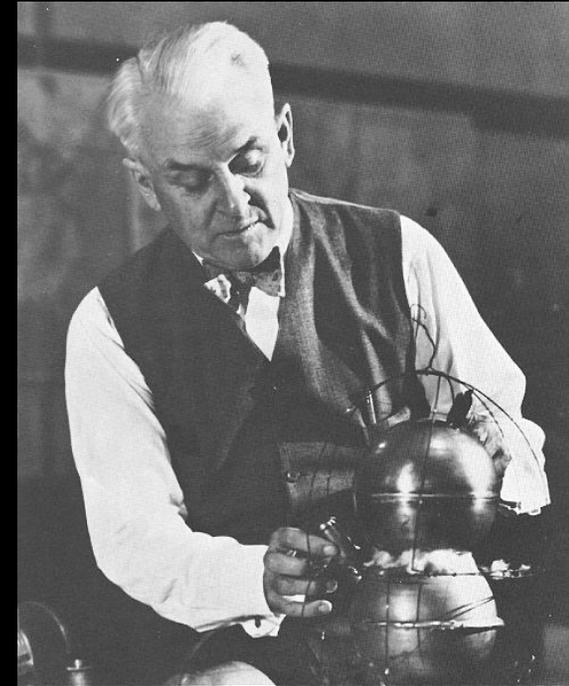
- Scientific practice contains more diverse methodological practices than Torrey or Millikan articulated
- Philosophers and historians of science since the 1950s have made it implausible to believe in a unique “scientific method”
- Still reason to believe that we know more about nature now than in past



Robert Millikan (1868–1953)

Nobel Prize Winner Robert Millikan

- Fundamentalist statements about scientific method: compare to leading scientists
- Must revise George Marsden's often-repeated argument that twentieth-century fundamentalists were methodologically inferior relative to the scientists of their day in that they invoked a naïve Baconian-inductivist characterization of science



Robert Millikan
(1868–1953)

Univ. of Chicago: F. R. Moulton (1872–1952)

- F. R. Moulton, known for coauthoring with geologist Thomas C. Chamberlin a “planetesimal” mechanism for the origin of our solar system that temporarily replaced Laplace’s nebular hypothesis
- Declared that astronomy “is a science” because “the facts which have been acquired by observations and experiments are classified on the basis of their essential relations to each other and to the facts and principles of other sciences.”



Forest Ray Moulton
(1872–1952)

This resembles Torrey’s factual
“analysis” followed by “synthesis.”

Univ. of Chicago: F. R. Moulton (1872–1952)

- Moulton made similar remarks about the methods of science in his lead essay of the general science textbook of 1926 that he coauthored with fifteen other University of Chicago science faculty

Moulton, “Astronomy,” in H. H. Newman, ed., *The Nature of the World and of Man* (Chicago: University of Chicago Press, 1926, 1933)



Forest Ray Moulton
(1872–1952)

Philosopher Bertrand Russell (1872-1970)

- “The conflict between Galileo and the Inquisition is not merely the conflict between free thought and bigotry or between science and religion; it is a conflict between the spirit of induction and the spirit of deduction. Those who believe in deduction as the method of arriving at knowledge are compelled to find their premises somewhere, usually in a sacred book. Deduction from inspired books is the method of arriving at truth employed by jurists, Christians, Mohammedans, and Communists.”

The Scientific Outlook

(London: George Allen & Unwin, 1931), 33

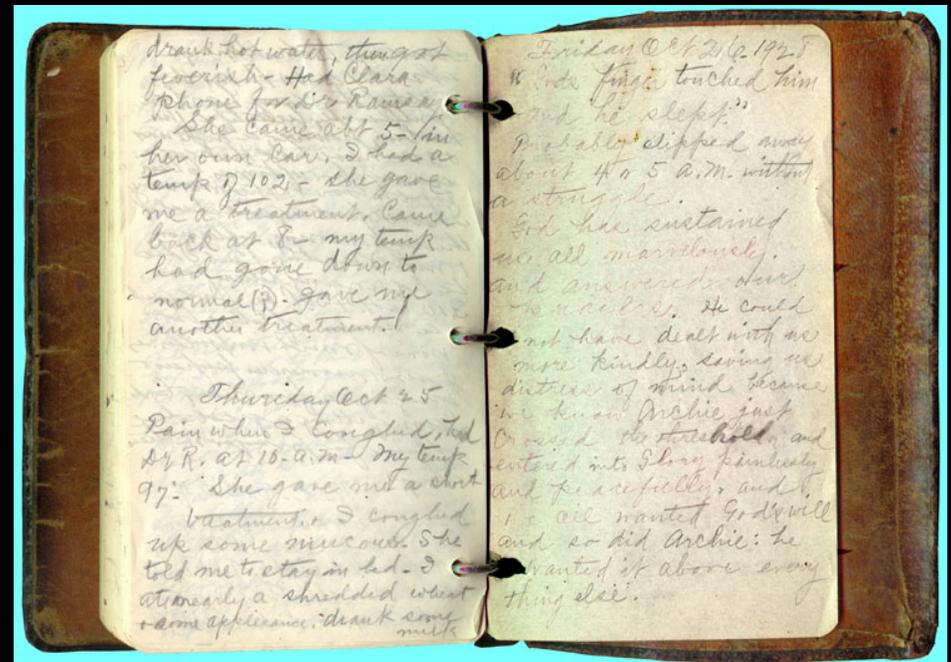
Torrey on Evolution

- Torrey's characterization of scientific method shared much in common with the leading scientists
- What about evolution? "Whatever truth there may be in the doctrine of evolution as applied within limits to the animal world, it breaks down when applied to man,"
R. A. Torrey, *What the Bible Teaches* (1898)
- Progressive creationism: from his beloved Yale professor, leading geologist James Dwight Dana (1813–1895), who had advocated this up to about 1874 (and then turned to theistic evolution)

Torrey on Evolution

- Torrey's diary suggests how Darwin's theory "breaks down when applied to man."
- Dozen diary entries July – September 1882
 - Torrey reports reading Darwin's *Descent of Man*
 - July 17th: "Darwin's argument on the development of the moral faculty seems extremely weak"

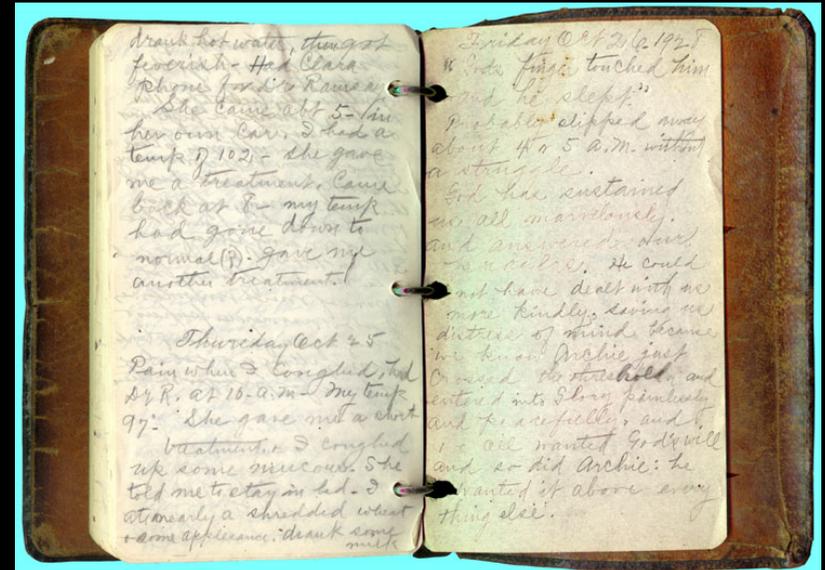
Diary of R. A. Torrey, Billy Graham Center Archives, Wheaton College.



Torrey on Evolution

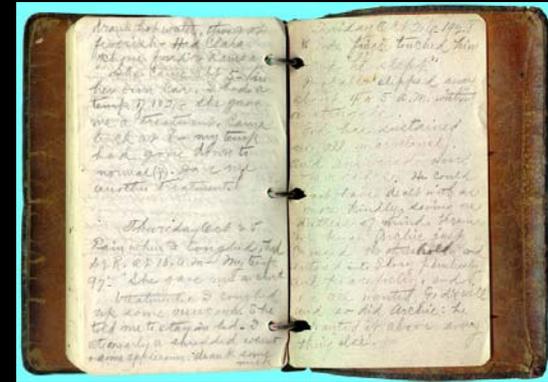
- July 18th: "Read in Darwin's 'Descent of Man' & [St. George Jackson] Mivart's criticism of Darwin on Language, Duty & Pleasure in 'Lessons from Nature.' Mivart points out [two illegible words] facts in Darwin's theory, which Darwin did not sufficiently notice or seem to apprehend in his later editions. This portion of Darwin's work lacks the acuteness and discrimination of other parts."

Diary of R. A. Torrey, Billy Graham Center Archives, Wheaton College.



Torrey on Evolution

- July 19th: “Finished today the first part of the ‘Descent of Man’.” Darwin’s book is divided into three parts, the first part of which includes up thorough chapter 7.
- Chapter 5, “On the development of the intellectual and moral faculties during primeval and civilized times,” is the focus of Torrey’s comments on July 17-18, 1882.
- Chapter 5 includes: “...excepting in the case of man himself, hardly any one is so ignorant as to allow his worst animals to breed.” [basis for eugenics]



Torrey on Evolution

- Torrey's reading of Darwin's *Descent of Man* appears to have been cut short by
 - Appearance “The Great September Comet of 1882”
 - Torrey family spent a year in Germany



Leipzig University

Torrey: Amateur Interest in Science

- Torrey enjoyed reading about science. He even read aloud to his wife Clara (Torrey's diary entry of Tuesday July 18, 1882) from Richard A. Proctor, *Light Science for Leisure Hours: A Series of Familiar Essays on Scientific Subjects, Natural Phenomena* (New York: Appleton, 1871).



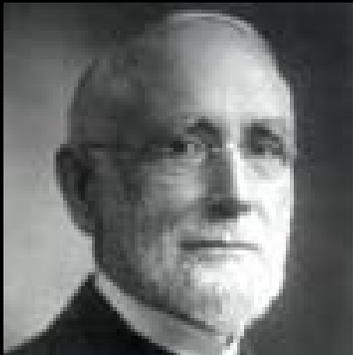
Clara Smith

World Revival Tours

- Prepared by broad theological and liberal arts education, by several decades of pastoral and Bible institute leadership, Torrey eager for revival
- 1902 to 1905, R. A. Torrey and singer Charles Alexander saw nearly 100,000 conversions in meetings held in Japan, China, Australia, India, and Great Britain
- 15 million people on four continents

The Fundamentals

- 1909 began plans for *The Fundamentals*, which helped identify a new breed of evangelicals: fundamentalists
- Funded by Lyman Stewart: soon after his Union Oil Company of California had multiplied its worth five times between 1900 and 1908
- Series of 12 pamphlets defending Christianity against liberalism
- 250,000 copies of each volume mailed to leaders (3 million total)



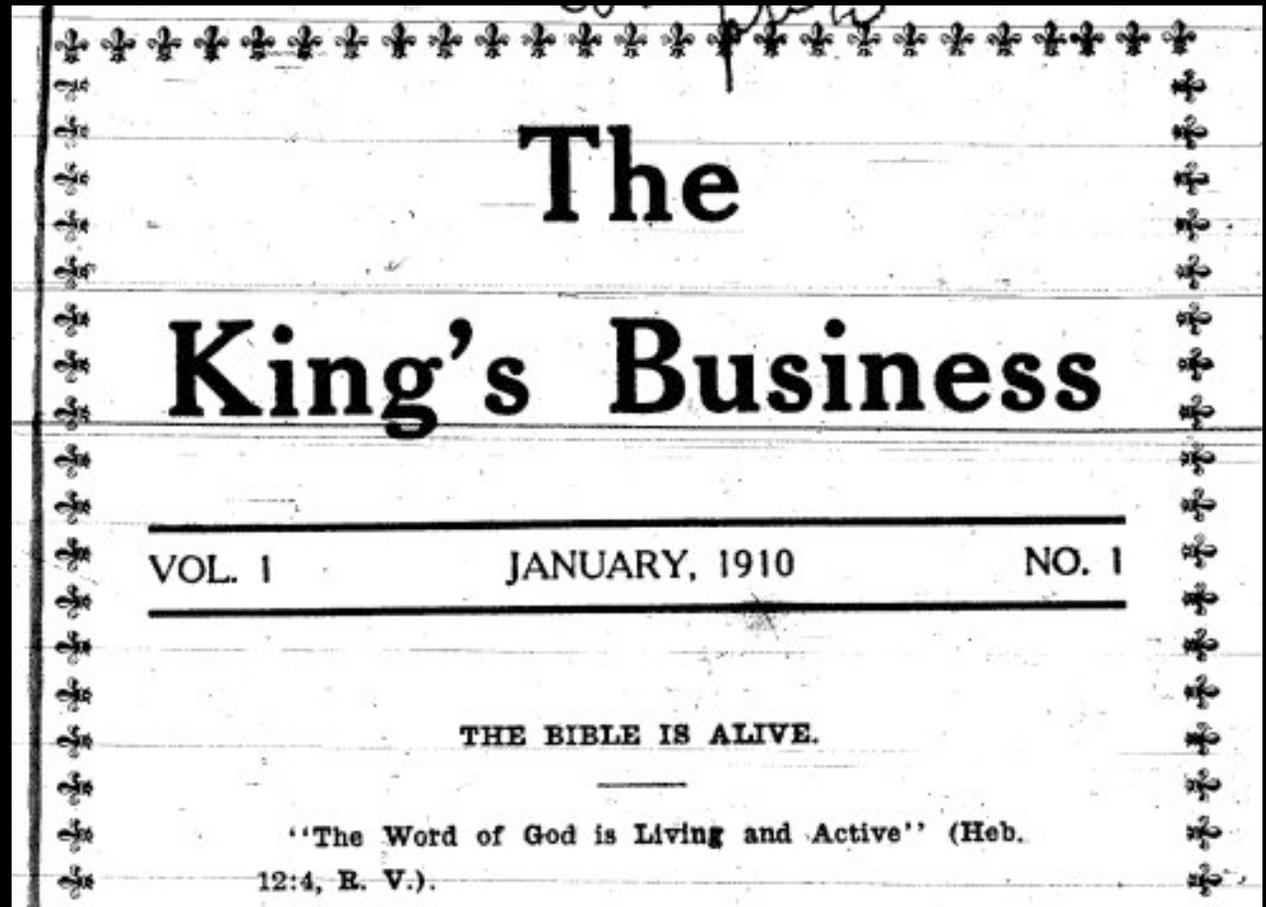
Lyman Stewart



Torrey: "Christ and His ... disciples ... attacked error." It is not enough to "simply teach the truth"

The Fundamentals

- Last volume of *The Fundamentals* (1910-1915) urged subscription to *The King's Business* (Biola's monthly)



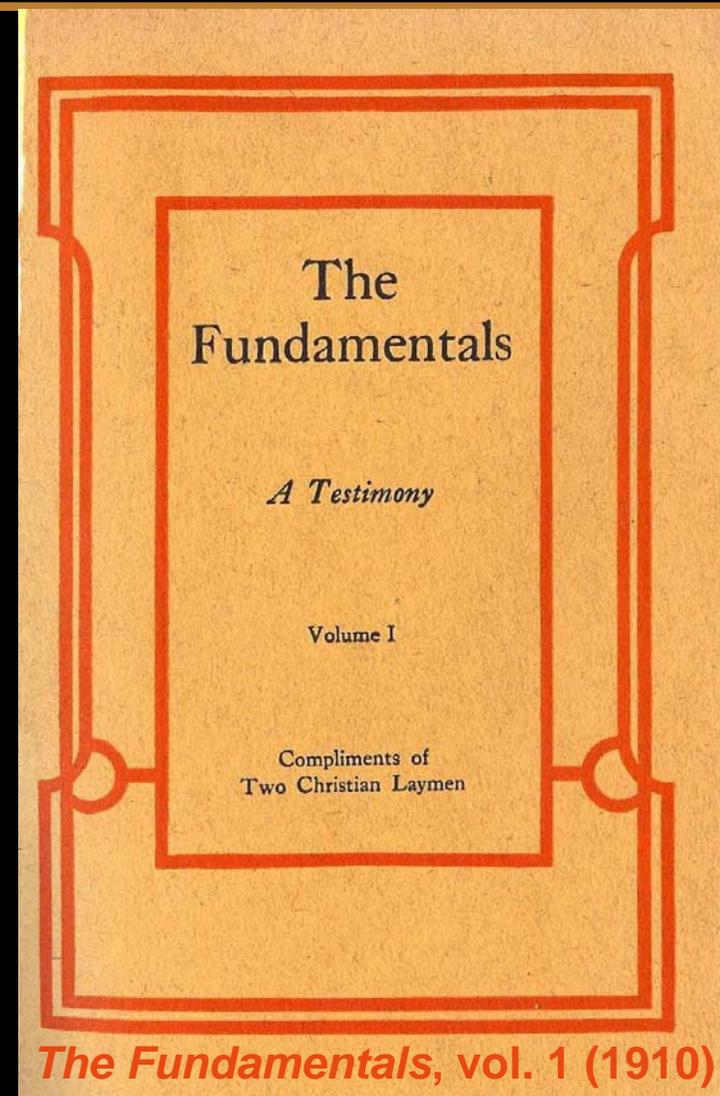
Many Evangelical Voices in *The Fundamentals*

- James Orr: Accepted God-guided evolution (except in origin of life and humans)
- Henry Beach: “Darwinists have been digging at the foundations of society and souls.... Natural selection is a scheme for the survival of the ... violent, the destruction of the weak...”
- Torrey, author/editor, not address science in *The Fundamentals*, but in other publications



The Fundamentals (1910-1915)

- Old earth accepted by the essay authors (or at least not challenged in these volumes)
- Wide range of **evangelical** views on evolution from (almost) universal common descent to (almost) complete rejection
- What is an **evangelical**? (fundamentalism not till 1920s)



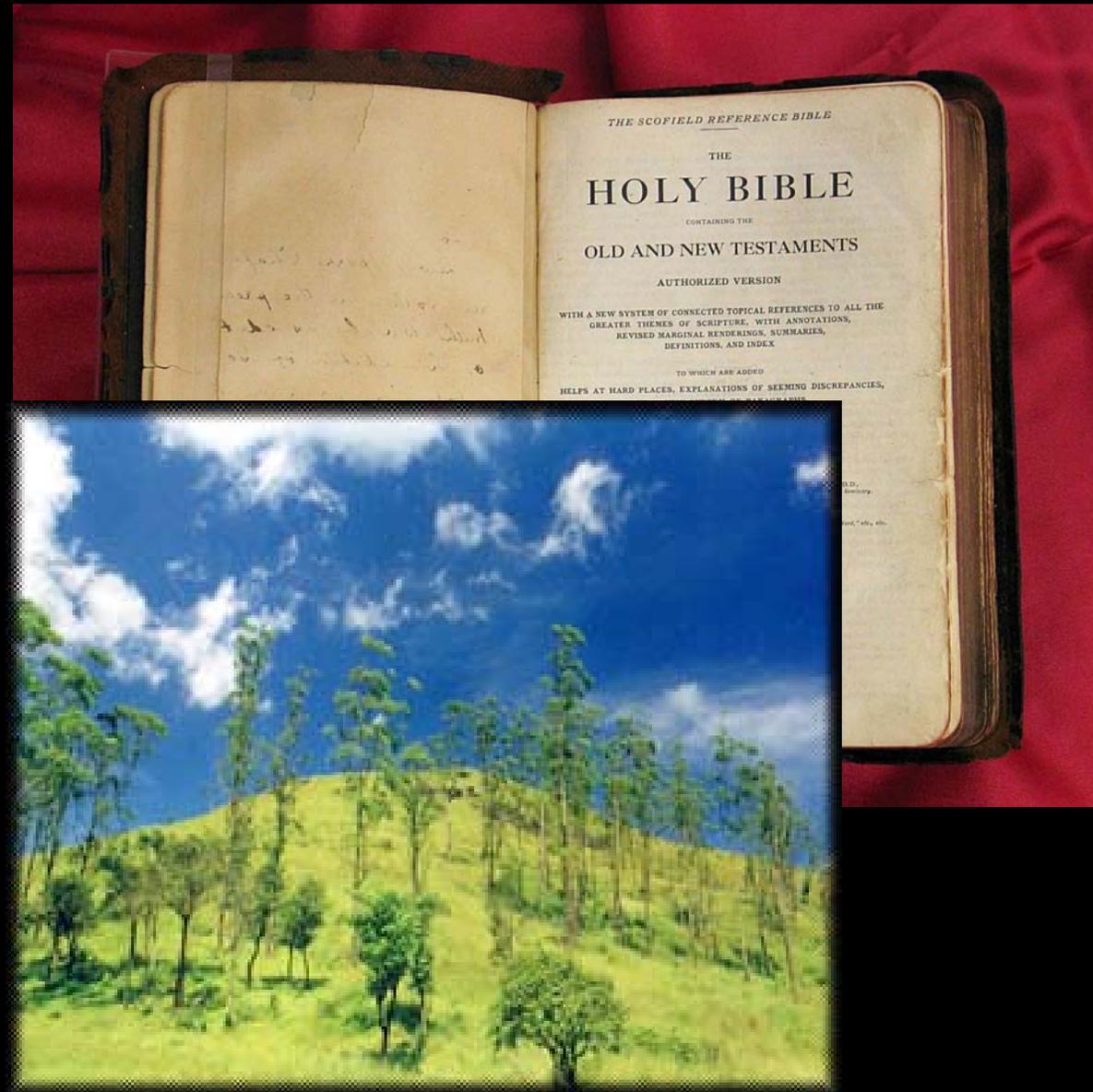
What is an Evangelical?

- Protestant affected by 18th-century revivals
 - John & Charles Wesley, Jonathan Edwards...
 - Britain, Ireland, North America
 - Continent of Europe (and now global)
- Main traits John Wesley
 - Authority: Bible without error in original manuscripts
 - Final authority in all matters of the Christian faith
 - Doctrine:
 - Sin, substitutionary atonement, and justification by faith
 - Conversion: Rebirth into a personal relationship with God
 - Transformation: Evangelism and social action.

Mark A. Noll, *The Rise of Evangelicalism: The Age of Edwards, Whitefield, and the Wesleys*, vol. 1 of "The History of Evangelicalism" (InterVarsity, 2003), p. 19; and a critique of Noll (David Bebbington upon whom Noll leans) in Richard Turnbull, *Anglican and Evangelical?* (Continuum, 2007), p. 55-89

Evangelicalism on Science and Religion

- Authority: Religion
 - Challenge church tradition
 - Read Bible for yourself (the main things are the plain things)
- Authority: Science
 - Read book of nature for yourself
 - Modest number of evangelical scientists



Evangelicalism on Science and Religion

- Evangelicals ambivalent about Paley's *Natural Theology* (1802).
 - Deistic design arguments not enough
 - Nature is not just full of beauty ... but also cruelty (suffering in nature)
- Evangelicals respond to:
 - Higher criticism: corrupts Bible
 - Darwinism (or at least naturalism): corrupts book of nature
 - Both of God's books under attack



William Paley (1743-1805)

Fundamentalism: Identifiable 1920s

- Evangelical, plus...
 - Stricter separation from world
 - Focus attack on modernism in the world and liberalism in the church
 - Fewer “scientists” than evangelicals
 - United by opposing evolution
 - Undecided on age of earth
 - Young earth view ruled supreme in the second half 20th century

The King's Business 13 (July 1922): 642



Science/Theology Issues: *The King's Business!*

- *King's Business* (during WWI) promoted Philip Mauro's *Eugenics*, which opposed a "movement instigated by Satan"
- Eugenics: Scientists guide human evolution

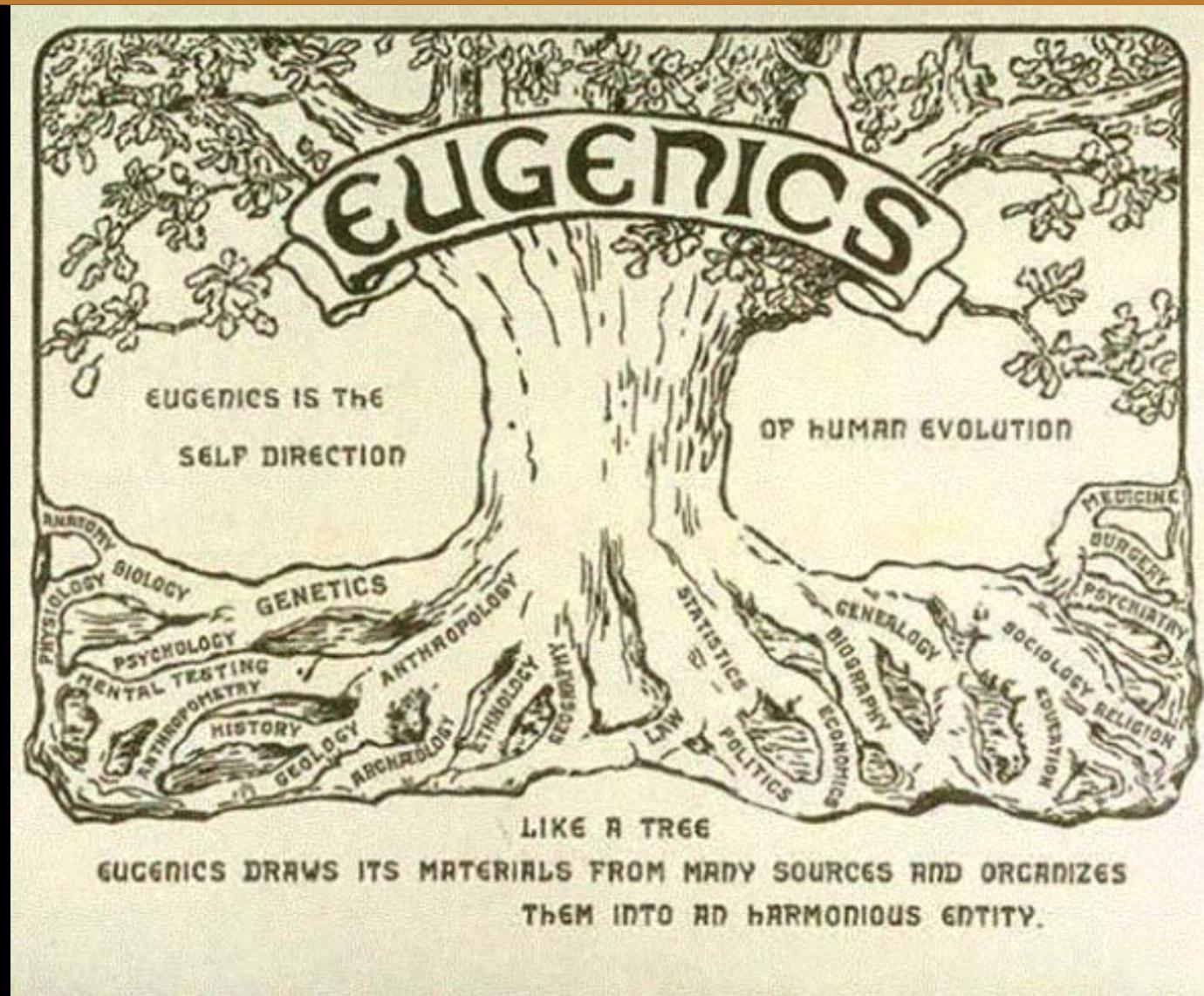
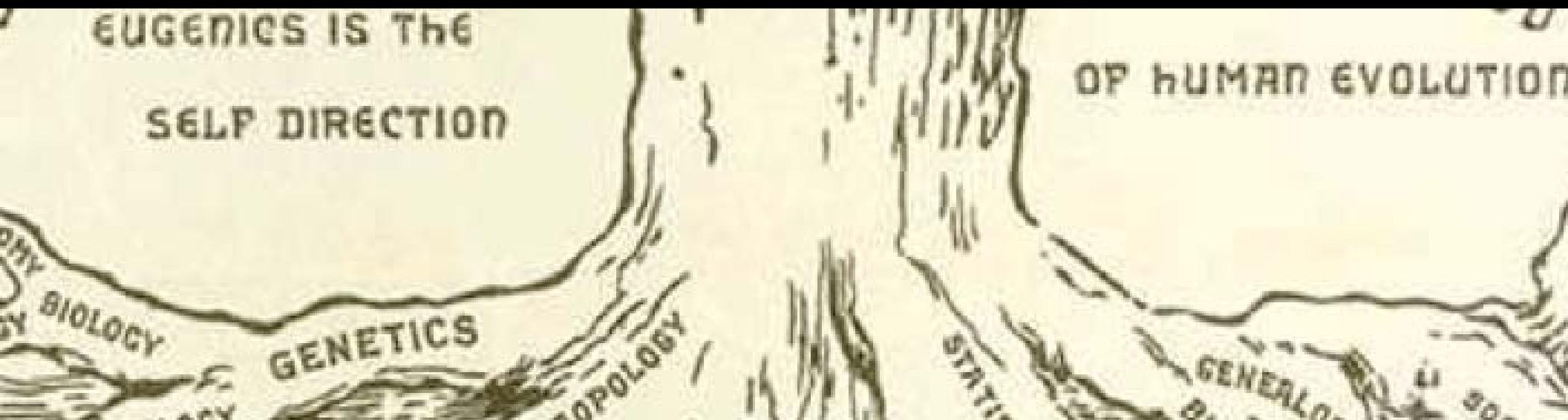
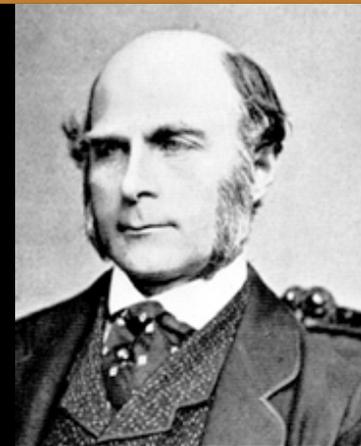


Illustration (1921) advocating eugenics

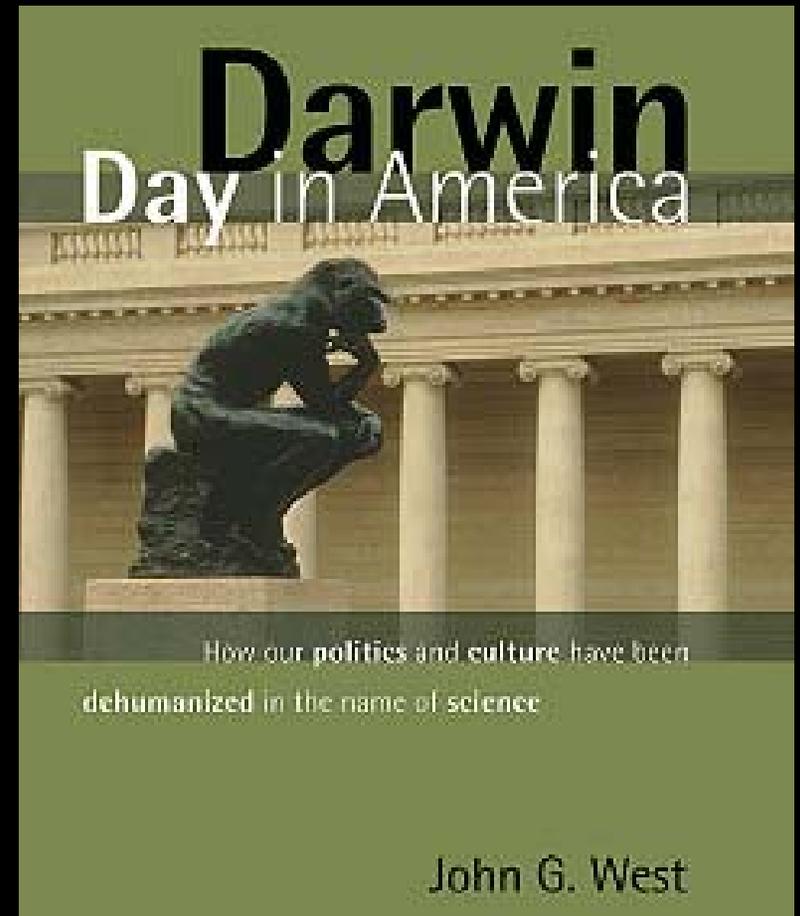
Francis Galton (Charles Darwin's Cousin)

- Eugenics: The science of breeding humans
 - Positive: Breed more of the “best” people
 - Negative: Reduce breeding of “inferior” people
- Today the Darwinian roots of eugenics tend to be covered up



King's Business vs. Darwin-Based Eugenics

- Was the “science of eugenics” a “movement instigated by Satan”? Militant overstatement?
- 12,000 Americans sterilized under state laws 1907-1931
- 60,000 sterilized as of 1958
 - Most were deemed insane or feeble-minded (by “expert” opinion that now looks arbitrary)
 - John West, *Darwin Day in America* (2007)
- Roman Catholics offered more resistance than evangelicals



April 1917 issue of *The King's Business*

- Torrey's Science Hero: "The greatest scientist that America produced in the nineteenth century, my own friend and beloved instructor in geology, Prof. Dana, said, 'The grand old book of God still stands, and this old earth, the more its leaves are turned and pondered, the more will it sustain and illustrate the sacred word.'"



February 1918 issue of *The King's Business*

- Torrey: “There can be no question that the present war and some of the most horrible features of German ‘frightfulness’ are the direct outcome of the evolutionary hypothesis, which has had so great a sway in German universities and in German scientific thought.”
- Torrey documented: German intellectuals and military leaders justified German military aggression based on Darwinian principles



February 1918 issue of *The King's Business*

- Recent scholarship (Weikart, *From Darwin to Hitler*, 2004): Torrey and William Jennings Bryan (of the Scopes trial) overestimated the direct line of influence from Darwinism to German military aggression, but there remains a substantial case for social Darwinism as one of the significant factors



February 1918 issue of *The King's Business*

- Torrey did not recognize one glaring counterexample to his thesis: some Darwinists were pacifists. But, ironically, the reason for such pacifism usually hinged upon the objection that in modern wars the wrong people were being killed—Europeans rather than inferior non-European races
- Torrey makes the same points in his 16-page tract, *What the War Teaches* (Los Angeles: Biola Book Room, 1918), 9-11.



February 1918 issue of *The King's Business*

- Darwin himself opposed militarism, but “war of nature” is cause of morality itself (a tribe with more altruistic behavior would out-compete others in “battle for life”)
- Torrey, making many of these same points about Darwinism and military aggression, quipped: “This may sound like Darwinian evolution gone mad, but it is really the evolutionary hypothesis carried to its logical issue.”
- Fundamentalism as a coherent movement begins around this time

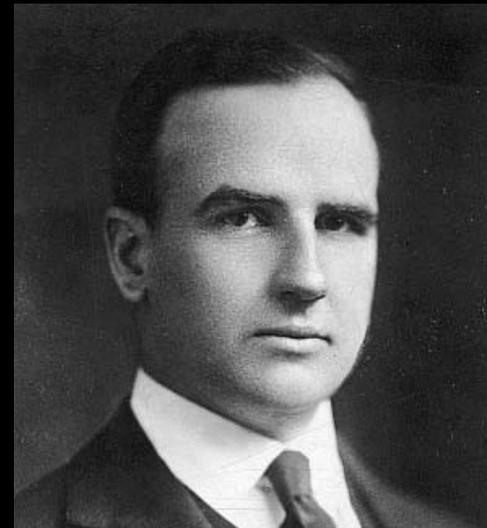


Fundamentalism at its Height: 1920-1925

- Liberal Baptist H. E. Fosdick's 1922 sermon "Shall the Fundamentalists Win?"
Became a voting member of the American Eugenics Society Advisory Council soon after this sermon
- Clarence Macartney "Shall Unbelief Win?" Fosdick is "blasting at the Rock of Ages." We must "contend for the faith."



H. E. Fosdick



Clarence Macartney

Fundamentalism at its Height: 1920-1925

- 1922, 4th World Conference on Christian Fundamentals met at Biola: evolution focus

4th, Los Angeles, 1922.

Announcement Extraordinary!

Seven Days of Unusual Opportunity and Privilege

HEAR THESE

Fourteen Famous Bible Champions

at the Fourth Annual Convention of the

WORLD'S FUNDAMENTALS CONFERENCE

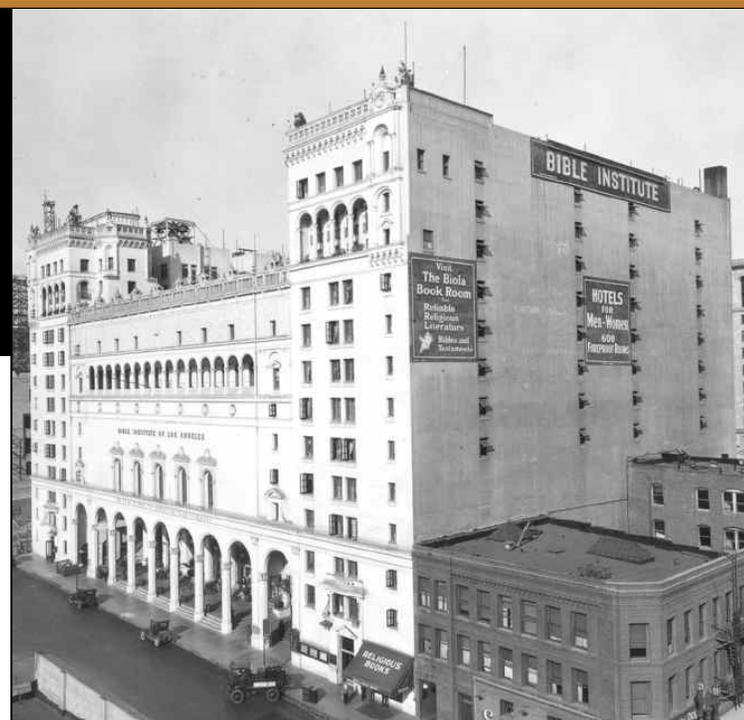
JUNE 25 to JULY 2 (Incl.)

Bible Institute Auditorium, (Sixth and Hope)

PROGRAM FOR WEEK

MONDAY

- 10:00 A.M. Dr. F. W. Farr, Pastor Calvary Baptist Church, Los Angeles, Cal
"The Origin and Growth of Destructive Criticism."
2:30 P.M. Dr. R. A. Torrey—"The God of the Bible, a Personal God."
3:30 P.M. Prof. Robert Dick Wilson, Princeton Theological Seminary,
"Researches in Old Testament Records."
7:30 P.M. Dr. Cortland Myers, Ex-Pastor Tremont Temple, Boston, Mass.

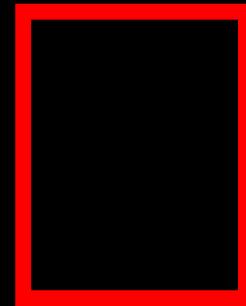


W. B. Riley's 1922 WCCF Address

- WCCF conceived at a 1918 meeting (organized by W. B. Riley & A. C. Dixon—1st editor of *The Fundamentals*) in R. A. Torrey's summer home



Montrose, PA
Montrose Bible Conference
Founded by Torrey, 1908

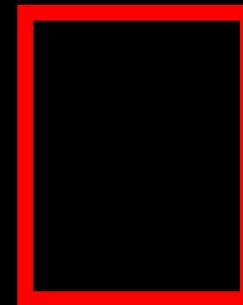


W. B. Riley

World Conference on Christian Fundamentals

W. B. Riley's 1922 WCCF Address

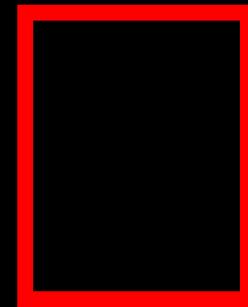
- Traced back to D. L. Moody and several "Bible Schools and Bible Conferences"



World Conference on Christian Fundamentals

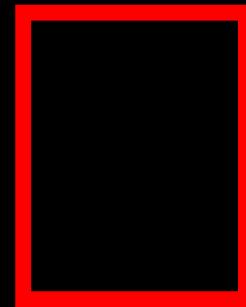
W. B. Riley's 1922 WCCF Address

- German philosophy (higher criticism) and Darwinian naturalism had “dug in” (educational trench warfare)



Fundamentalism at its Height: 1920-1925

- W. B. Riley summarized the results of the survey published by James Leuba in *Belief in God and Immortality* (1916): “...more than half of those teaching biology, geology and history have discarded a belief in a personal God and a personal immortality.”
- Higher percentage of freshman students in colleges believe in the Christian faith than do upperclassmen



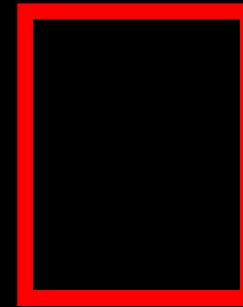
Fundamentalism at its Height: 1920-1925

- W. B. Riley, “The Christian Fundamentals Movement: Its Battles, Its Achievements, Its Certain Victory,” Opening address, in *Scriptural Inspiration versus Scientific Imagination: Messages delivered at the Great Christian Fundamentals Conference* (Los Angeles: Biola Book Room, 1922)



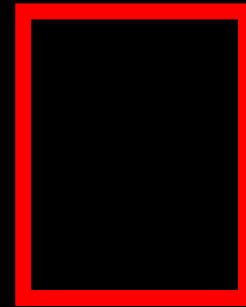
Fundamentalism at its Height: 1920-1925

- Torrey's biographer Roger Martin: Torrey withdrew from WCFA after Los Angeles meeting because: its overemphasis on fighting evolution and its "subsequent divisiveness and improper spirit." (cites a "Letter from Reuben A. Torrey, Jr.," to Roger Martin, Oct. 21, 1966)



Torrey's 1922 WCCF Address

- Torrey notes that “when evolutionists are asked for the evidence that supports their theory, they reply ‘all scholars are agreed upon it.’ But, when one mentions a specific Darwin doubter, the evolutionist will reply, ‘Oh he doesn’t believe in Evolution, therefore he is not a scholar.’



Torrey Backs Off of Fighting Evolution

- R. A. Torrey, *Is the Bible the Inerrant Word of God, and Was the Body of Jesus Raised From the Dead* (New York: George H. Doran, 1922)
- Inerrancy and Resurrection: two most pressing issues
- Evolution debate “not so fundamental and vital”



Torrey Backs Off of Fighting Evolution

- 1922: Evolution debate marked by “great confusion of thought both upon the part of the Conservatives and on the part of the Liberals. Neither side define [sic] with accuracy just what they mean by ‘Evolution,’ and the ardent advocates of Evolution, having given what they consider conclusive proof of the fact of an Evolution of a certain character, at once assert that they have proved the doctrine of Evolution in an entirely different sense. There is a similar confusion, though not so frequent or so gross, on the part of those contending against Evolution. No one should write either for or against Evolution without a careful definition of just what he means by Evolution.”

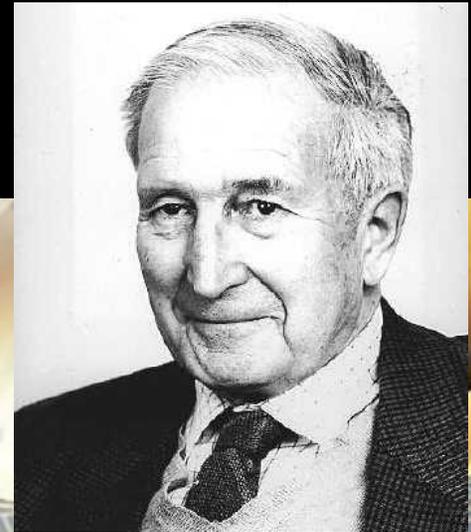
Torrey Backs Off of Fighting Evolution

- More on this in my paper hopefully to appear in ASA journal in the 2010 issue (centennial year of *The Fundamentals*)
- How a founding father of fundamentalism (Torrey) opposed many of the developments that led to 1925 Scopes trial



Recent “Science and Religion” Events at Biola

- 2004: M.A. Science & Religion program founded (J. Bloom)
www.biola.edu/scienceandreligion
- 2006: Antony Flew accepts Phillip Johnson Award
 - 20th-Century Atheist #1 comes to BIOLA



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