

Chapter 1 : The Uneasy Conscience of Modern Fundamentalism - Carl F. H. Henry - Google Books

I recently took notes over Carl F.H. Henry's The Uneasy Conscience of Modern calendrierdelascience.comn in (when "fundamentalism" and "evangelicalism" were equivalent terms), Henry's call was for a theologically informed and socially engaged evangelicalism.

After his high school graduation in he began working in newspaper journalism. While not unacquainted with Christianity, his first experience indicating a personal God came as he worked at a weekly newspaper office, proofreading galleys with a middle-aged woman, Mildred Christy. Gaebelein , then headmaster of The Stony Brook School , gave him a catalogue to the evangelical liberal arts Wheaton College. While at Wheaton, Henry also taught typing and journalism. There he met Helga, a missionary kid, whom he married in August He also earned a PhD from Boston University in His first book was Remaking the Modern Mind, His second book, The Uneasy Conscience of Modern Fundamentalism, , is a critique that rejects modern liberalism and preserves a doctrinal focus on the Bible, but also rejects the rigidness and disengagement of Fundamentalists. The book firmly established Henry as one of the leading Evangelical scholars. Henry taught as a visiting professor or guest lecturer at colleges, universities, seminaries, and conferences across the United States and around the world, including in Japan , Singapore , India , Liberia , South Korea , Yugoslavia , the Philippines , the Netherlands , and Romania. In the early s Henry was a founding board member of the Institute on Religion and Democracy , with which he remained active until the mids. He concluded "that if we humans say anything authentic about God, we can do so only on the basis of divine self-revelation; all other God-talk is conjectural. Henry regarded all truth as propositional , and Christian doctrine as "the theorems derived from the axioms of revelation. Henry died in at the age of Two Reformers of Fundamentalism: Harold John Ockenga and Carl F. Carson and John D. Essays in Honor of Carl F. Wright Doyle, Carl Henry: Theologian for All Seasons Eugene, Oregon: The Enduring Influence of Carl F. George Marsden , Reforming Fundamentalism: Henry and Christianity Today: Thesis, Trinity Evangelical Divinity School, Henry," in George, Timothy and David S. Theologians of the Baptist Tradition, Nashville: Roach, Hermeneutics as Epistemology: A Critical Assessment of Carl F. Applying the Wisdom and Vision of Carl F.

Chapter 2 : The Uneasy Conscience of Modern Fundamentalism Summary - calendrierdelascience.com

Review of the Uneasy Conscience of Modern Fundamentalism by Carl F. H. Henry Henry's book, written sixty years ago, is a clarion call for Christian social action that is grounded in biblical revelation.

Themes Definition of Evangelicalism The term evangelicalism has its origin from the Greek word euangelion, which means good news or gospel. At the beginning, evangelical movements have emerged as forms of revivals and awakenings of Pietism and Puritanism in America. However, evangelicalism in the modern sense is a transdenominational movement that transcends traditional denominational boundaries, although it has relationships with mainline churches and denominations Nash, Blumhofer and Joel A. Carpenter distinguish American evangelicalism into two images: On the one hand, American evangelical mosaic expresses the fragmentation and isolation among evangelical groups. On the other hand, card-carrying evangelicals mean that all conservative Protestants work together under a common agenda. The worldview of Evangelicalism is deeply rooted in the theological tradition of the Reformation, in northern European Puritanism, and later in American Puritanism and the First and Second Great Awakenings in North America. As time goes on, evangelical movement became characterized as fundamentalism, which tended to separate from the mainline church because it opposed a strong occupation of liberal theology in the church and theological seminaries and to separate also from the society because it focused only on the eschatological promise of Christianity. In the early s, new-evangelicalism emerged as a correction of misled evangelicalism and many young scholars, such as Edward John Carnell, Harold J. Okenga, and Bernard Ramm, appeared with distinguishing themselves from the fundamentalists and rediscovering the vitality of evangelical theology. His basic apologetic stance is that of presuppositionalism. All reasoning begins with certain unproved assumptions or axioms that cannot be antecedently proved but can be indirectly verified by tracing out their implications in the test of coherency which is the highest test of truth for Henry. The Christian worldview begins with the presupposition that God is revealed in the Bible, the source from which all of the rest of theology is derived. Modern theology has diluted the message of the Bible by subjecting it to other norms human experience or some formal principle. Scripture is divinely inspired for Henry and this involves a supernatural influence upon scriptural writers whereby the Spirit assures the truth and trustworthiness of their proclamation, the scriptures are inspired as an "objective deposit of faith" which is inerrant. Henry furthermore claims that this inerrancy is proclaimed by scripture itself. The Spirit is also involved in scriptural interpretation, guiding the faithful exegete to a right understanding of the text. Henry rejects any panentheism. God continues to exercise providential care over his children, preserving it and guiding it to good ends. The doctrine of the Trinity is seen by Henry to solve the ancient problem of the one and the many. While Henry does not necessarily reject evolutionary theory altogether he does take exception with it where he sees it as directly in conflict with biblical teachings, such as the special divine act in the creation of Adam. Henry rejects any form of afterlife that will not distinguish saved and lost. Henry rebuts idea that Christ may be found in other religions, and rejects the idea of implicit faith. He agrees the Fundamentalist view on human nature which is sinful, but disagrees that it limited the sinfulness of human being to the sphere of individuals so that it lacked social programs which try to reform social evils. Henry insists that while Fundamentals tried to separate themselves from the matters of the world based on its pessimistic and eschatological view on human condition and human history, evangelicals should try to change this world with an optimistic view on history and a belief that God works in history. Henry criticizes that the great tradition of evangelicalism has been deteriorated into modern Fundamentalism. The misunderstanding of evangelical Christianity up to now is that it views the non-evangelical movements are hostile competitors to the historic Christian tradition. This alignment with non-evangelical movements leads evangelicalism to fail the broad social implications of Christian message. He criticizes that "Whereas once the redemptive gospel was a world-changing message, now it was narrowed to a world-resisting message. According to his argument, in both Old and New Testaments, doctrines and ethical teachings are not separated from each other. By interpreting the apostolic notion of the kingdom, he gave a reason why Fundamentalism did not preach about the kingdom of God, that is, kingdom could be identified with any cultures or social

orders, such as democratic or communist government. However, "the apostolic notion of the kingdom is characterized by the same now and then aspects discoverable in the teaching of Jesus. The kingdom is not wholly future, â€ Yet the kingdom has a glorious future aspect. Both the eschatological emphasis of Fundamentalism and the rejection of supernaturalism of liberal theology cannot give solutions to modern problems. For him, rather the reaffirmation of Hebrew-Christian redemptionism can be a solution, because "God works in history as well as in superhistory. In his new-evangelical perspective, the content of education should include both Christian and non-Christian perspectives. Also there is no political or economic system that is wholly identified the Christian perspective. Therefore, social programs which are exercised by acting together with evangelicals, liberals, and humanists. The first part is about God who speaks and shows, which explains the nature of religious knowledge, and the second part is about God who stands and stays, which explains the nature of God. The former issue continuing in volume from I to III focuses on epistemological question that the problem of how we know God and the divine revelation as the answer of it. Henry insists that theology sets out with God know in the revelation, not simply with God as a speculative presupposition. Henry gives explanations of the subtitles of his work: God who independently "stands" is the personal sovereign containing in himself the ground of his own experience; God who "stays" governs in providence and in eschatological consummation of his dramatic plan for man and the world.

Chapter 3 : Books by Carl F.H. Henry (Author of The Uneasy Conscience of Modern Fundamentalism)

24 quotes from Carl F.H. Henry: 'The gospel is only good news if it gets there in time.', 'God's speech in nature is not to be confused with the notion of a talking cosmos, as by those who insist that nature speaks, and that we must therefore hear what nature says as if nature were the voice of God.'

But this one, written in , is one I would dearly miss. I was challenged by his gospel-motivation to be passionate to help people, while also understanding the world will continue to get worse until Christ comes. He sounds like a Kuyperian premillennialist and I appreciate hearing an author holding that tension. He says on page Philip Though originally published in , Carl F. Some material is slightly dated e. Ryan Linkous Reading this book , seventy-one years after its publication in , one can only imagine that had evangelicals tried to follow the suggestions of Henry that things would be at least a little better. Of course, some of the definitions have changed during that time. For instance, Henry considered himself a Fundamentalist and applied the term to all evangelicals. Galen I thoroughly enjoyed reading this book. I would highly recommend to anyone interested in the discussion of evangelicalism and the broader world. This book, though written in the 40s, is just as timely today. Tony An interesting work on evangelicalism and fundamentalism. Henry write this in , but many of the topics and issues he discusses are still relevant today. Frankie Della Torre Liberalism vs. The battle never ends. The pressing question is, How should Evangelicals think through this tension, practically? In this classic work, Carl F. Henry gives his synopsis of the problem, and provides what he thinks to be the greatest way of approach to reestablishing the Christian ideals in a fallen world. Henry says some very profound things. The thesis of Carl F. Samuel Parkison Had some initial quibbles in how Henry set the stage and framed his approach in the beginning, but all in all, this book is a gem. The vision Henry casts for how evangelicalism should engage in the world is beautiful and robustly gospel-drenched. Simultaneously guarding against indifference toward social evils on the one hand, and capitulation to secular, Christless solutions on the other, Henry argues for a consistent Christianity, one that offe Tommy Grooms Carl F. Andlovec This tome turns 70 this year, and is still stunningly prescient. The calling out of the myopic and unbiblical views of the Fundamentalists matched many of my frustrations with Evangelicalism today, the difference being in his time it was moral fundamentalism and today we have political fundamentalism. Perhaps the American Christian conscience can once again be awakened by this book. Read this little book and keep it close for references! Jason The seventieth anniversary of the publication of this classic is a great reason to pick it up to read in Darby Hughes When you make a lot of predictions, some might be right and some will be wrong. And some of the solutions presented back when it was written have turned out to create bigger problems than the original problems that Evangelicals were trying to solve! Chad A brief, delightful read that convicts and compels the evangelical reader. Providing a brief treatise that simu Josh This book was written in and predicts a massive majority of the issues the modern, biblical evangelical church wrestles with. Topics like the the decline of social engagement by fundamentalist churches and the rise of liberal, gospel-less churches seeking to bring fully bring about a new social order based on human power and effort. The tension between the already and not-yet-ness of the realization of the hope of Christian is dealt with cle Rick Hogaboam Old but relevant call to actionDr. Henry calls the church to action -- or better yet, evangelical fundamentalists to social action. His criticisms of social gospel liberalism also proved right with its continued decline. Understanding the kingdom of God as not just spiritual, not just physical, not completely now, not completely withheld till the future, all help to provide the balance necessary in Cody Cunningham I first read this book several years ago in college. I remembered finding a few valuable insights, but being largely unimpressed. Even though it was originally published in , The Uneasy Conscience addresses issues that are still relevant to modern Christians. Bill Excellent read from one who was a premier evangelical thinker. Confronted with this problem, the evangelical mind will have to work out a satisfactory solution proportionate to Rob A classic work of the nascent evangelical movement. The primary concern is the lack of engagement on social issues that were facing American society - certainly an issue that deserves to be perennially reminded! A note on vocabulary - the term "fundamentalist" referred to a different group then it does now this

book was written 70 years ago! The term would be translated to "evangelical" in the world today. However, the book does indeed delineate. He offers clear and informed criticism of the direction Fundamentalism was heading in the s. His solutions are rooted deeply in theology and in a reexamination of the kingdom of God. A very helpful read, especially for those of Mark A Powell Addressing a nation reeling from two world wars in the past 40 years, Henry explains how combating social injustice and poverty must be done: Henry decries a sappy form of fundamentalism that remains silent in the face of suffering, challenging evangelical Christians to not just speak of change but to be the agents of it as well. His message rings as true in this century as his own. A very thought provoking book on the challenge that faces evangelicals in establishing an identity that keeps the Gospel central, all the while confronting the evils of our day; whether they be political, economic or social. Nathan Douthit Good little book, easy read and quick. I think it still has strong application to today, although now the uneasy conscience is due to the overwhelming participation in social justice even among evangelicals. Some of his thoughts about how exactly evangelicals can participate in secular social justice and not lose their souls are very interesting and merit further thought. Beautiful vision of a Christianity working to fight societal evils without sacrificing the message that the redemptive work of Christ is the only truly adequate solution to those evils. Dwight Stone It was hard to follow; it mostly consisted of aimless riddles of certain Fundamentalist sects, but was riddled with little gems of edifying insight. I took down some great notes and carried away few small portions of wisdom, which is the only reason this book is not getting two stars.

Chapter 4 : Carl F.H. Henry Quotes (Author of The Uneasy Conscience of Modern Fundamentalism)

The Uneasy Conscience of Modern Fundamentalism [Carl F. H. Henry, Richard J. Mouw] on calendrierdelascience.com
**FREE* shipping on qualifying offers. Originally published in , The Uneasy Conscience of Modern Fundamentalism has since served as the manifesto of evangelical Christians serious about bringing the fundamentals of the Christian faith to bear in contemporary culture.*

Henry, who lived from 1912 to 2003, is known by many as the founding editor of Christianity Today, though many of his other works go unread by many evangelicals. In his six-volume magnum opus *God, Revelation and Authority*, Henry valiantly defended the doctrine of biblical inerrancy against textual critics and liberal theologians. Yet Carl Henry was not simply a man who edited a landmark magazine and defended inerrancy on paper. He defended the historic Christian faith in even the most public forums. In his autobiography, Henry tells of an encounter he had with liberal theologian Karl Barth at a public question-answer event held at George Washington University to honor Barth. Barth, who seemed to deviate from a historic understanding of the resurrection, apparently became annoyed. Barth asked Henry if he was the editor of Christianity Today or Christianity Yesterday, implying that his views were outdated. The crowd reportedly roared with laughter. This essay will consider that particular proposal. These pendulum swings are not always easy to interpret, and quite often they contain a combination of both positive and negative reactions to their predecessors. The Reformation is a common example of such a pendulum swing. Fundamentalism is another such example. During the late 19th and early 20th centuries, Fundamentalism refused to fall in line with mainline Protestantism and its widespread rejection of the supernatural and biblical inerrancy. Fundamentalism rightly rejected this notion that Christianity could be reduced to a set of non-dogmatic, ethical principles. Fundamentalists also rightly understood that these ethical principles were only transformative when firmly rooted in dogmatic, inerrant Scripture. But a grave mistake, according to Henry, had been made. In rejecting orthopraxy right practice that was devoid of orthodoxy right belief, Fundamentalism retained an orthodoxy largely devoid of orthopraxy. In other words, Fundamentalism severed right belief from right practice. And how might this uneasy conscience be soothed? Henry proposes an answer to each of these questions: Protestant Fundamentalists, according to Henry, largely ignored societal sins for the sake of preaching against individual sins that were frequently of lesser importance. While individual vices are of grave concern, one must ask if he can afford to devote so much time to whether or not it is acceptable to play rook, while the nations of the world play with fire [6]. Yet historic Christianity also did not view itself as a set of doctrinal beliefs to be lived out privately either. On this evaluation, Fundamentalism is the modern priest and Levite, by-passing suffering humanity [10]. Yet Henry believes that there is great hope for conservative Christianity to address societal ills. And what is the source of this hope? The answer is Christian Scripture and the example of the Christian tradition. But how can conservative Christians go about proclaiming and applying this deeply Christian social ethic? Jesus will finally redeem this world in the life to come, but the proclamation of His Gospel by His Church has the power to bring about redemption in this life as well. Whether in politics, labor disputes, or education, Christians must proclaim the lordship of Christ in every sphere. The world must know that: Yet this may express itself in different ways depending on whether conservative Christianity is in the majority or the minority. When in the majority, evangelicals must couple condemnation of social evils and the Christian message as the only true solution [16]. Henry was a valiant leader and defender of conservative Christianity. While *The Uneasy Conscience* is over 65 years old, it still speaks to evangelicals today. Eerdmans, , xviii. Henry uses this analogy in citing an anonymous chapel speaker at a large Christian college. I have slightly adapted it to fit the context of this essay.

Chapter 5 : Carl F. H. Henry - Wikipedia

Carl Ferdinand Howard Henry (January 2, - December 7,) was an American evangelical Christian theologian who provided intellectual and institutional leadership to the neo-evangelical movement in the mid-to-late 20th century.

Henry confronts what he perceives as an ethical indifference on the part of fundamentalism towards the evils of the larger society and world. Placed well into the fundamentalist movement at the time of writing, Henry was aptly situated to level a well-informed critique. Though Henry would become the leading theological spokesman for the neo-evangelical movement of the mid-twentieth century, this work was written at the very front end of the movement and his academic career. Its contents set the tenor for what his ministry would be characterized by: Henry argues that the rest of the world, in attempting to resolve the social evils in which they find themselves immersed, are unequipped, by virtue of their worldview, to even identify their primary enemy i. Henry therefore directs his attention to the fundamentalist movement of the mid-twentieth century and criticizes it from the vantage point of an ally and a brother on the charge of poor stewardship. This is precisely what he argues the fundamentalists are guilty of in this short volume. Synopsis Henry begins this work by highlighting the obvious problem, as he sees it, with the fundamentalist movement: Instead, fundamentalism had placed a disproportionately high premium on fussing about issues of personal ethics. In other words, it is not enough to simply insist that Christians can address the social evils of the day, rather, faithfulness insists that Christians must address such evils. In contrast this view, Henry proposes that Christians develop a robust conception of the Kingdom of God, which accounts for a worldwide teleology that will beckon present social engagement from a glorified future. Henry wants to move the world today toward what it will be tomorrow. In sum, Henry argues that if fundamentalism would only hold forth a full-orbed Christian worldviewâ€”one that centers on Jesus and his redemptive work as the telos of the universeâ€”and insist that the secular world, with all its turmoil and evil, reckon with the person and work of Jesus, they would find the balance of faithfulness they lack. Further, in doing so, they would be offering the secular world the answer to the problems that their programs cannot resolve. The person and work of Jesus, Henry argues, demands application further reaching than the silos of modern fundamentalism. In chapter six, Henry begins to suggest what value fundamentalism stands to offer to the watching world. To this end, Henry emphasizes the importance of a thoroughly Christian education. What this world most needs, Henry is saying, is the uniquely Christian gospel. Additionally, Henry is helpful to temper expectations about taking over the world. Namely, that evangelical involvement in the world and its social concerns is ever an excuse for compromise. Theological fidelity is always of utmost importanceâ€”though this commitment does not necessitate indifference or inaction. Henry argues here that Christians should always commit to engage in the issues of society, even if the non-evangelical social reformers cannot get along with evangelicals. If non-evangelicals require theological capitulation from evangelicals in order for them to participate in existing social reformation, evangelicals can always disperse to pursue social reformation alone. As long as genuine cooperation is welcomed by non-evangelicals, though, Henry proposes that evangelicals welcome such cooperation as well. Secular godlessness may determine how Christians engage in social justice i. Henry concludes chapter eight, and his book, with a summary of the major argument of this work: Christians have every reason to engage in the social issues of this world. Henry is preeminently concerned with pressing his evangelical and fundamentalist contemporaries into further expressions of consistency. According to Henry, if the social unrest of society is properly conceived, every bit of it will reveal spiritual unrest at the bottom, which makes Christianity i. In this way, Henry proves himself to be an able commentator of his day. Not only does he summarize complex theological and sociological points concisely, but he is able to do so with readable and persuasive analyses of those points all the while. Chapters three and four are particularly impressive examples of this kind of craftsmanship. Further, *The Uneasy Conscience* is exemplary not only because his critique is well articulated, but also because it is articulated with an even-handed tone. This book is written by a theological conservative, to theological conservatives, in which he simultaneously a affirms their theological convictions, b chastises their inconsistencies with regard to the application of those convictions, and c proposes a way forward with winsome rhetoric. Delicacy is required to

successfully engage in such a nuanced enterprise. It should therefore be marked as an achievement for Henry to offer sober analyses of his fellow ethically impoverished evangelicals without being glum. In this way, *The Uneasy Conscience* reads less like the shrieks of a malicious heckler and more like the faithful wounds of a friend. Proverbs: How many of you, during the past six months, have preached a sermon devoted in large part to a condemnation of such social evils as aggressive warfare, racial hatred and intolerance, the liquor traffic, exploitation of labor or management, or the like?—a sermon containing not merely an incidental or illustrative reference, but directed mainly against such evils and proposing the framework in which you think solution is possible? However, we can certainly conceive of a scenario in which a pastor faithfully preaches through a book of the Bible for six months. Suppose that such a pastor has all of the same convictions as Henry. He would alternatively be harming the text by forcing it to preach a sermon it does not in fact preach. Our point here is not that there were scores of pastors like our supposed hypothetical one mentioned to whom Henry should have been sensitive there likely were not scores of such pastors, but rather that this is simply one of the few places in *The Uneasy Conscience* where Henry neglects nuance. Second, in an effort to avoid the sectarianism he critiques, Henry widens his proposed tent in *The Uneasy Conscience* too much. One example of this widening is demonstrated in his general advocacy for cross-traditional widely evangelical coalitions like schools and confederations, which occasionally outweigh the importance and significant contribution of local churches. These two criticisms notwithstanding, this volume must generally be regarded as a triumph. In *The Uneasy Conscience*, Henry put his finger on a glaring inconsistency of the fundamentalism of his day. He did so with balance—being prophetic without being shrill, offering blows of criticism without being vitriolic, practicing affirmation without flattery, and displaying optimistic hope without naivety. For example, the Civil Rights era that arrived on the heels of this book are regarded by most evangelicals today as an embarrassing missed opportunity to practice theological and ethical consistency. White evangelicalism was largely indifferent toward, or even antagonistic against, the Civil Rights movement. This book must therefore be regarded as a potent prophesy, yet one ignored in its own day. He was a voice crying out in the wilderness.

Chapter 6 : The Uneasy Conscience of Modern Fundamentalism | Baptist Theology

Carl F.H. Henry has 60 books on Goodreads with ratings. Carl F.H. Henry's most popular book is The Uneasy Conscience of Modern Fundamentalism.

The Uneasy Conscience of Modern Fundamentalism. Over fifty years after its debut, Eerdmans has reprinted the little volume just as evangelicals are reconsidering the prospects and limits of cultural and political engagement. The importance of this little book might escape the contemporary generation of American evangelicals. In 1964, the young theologian issued a jarring manifesto calling for a theologically informed and socio-politically engaged evangelical movement. Henry indicted conservative Protestantism with an isolationism rooted in an inadequate understanding of the Kingdom of God. He was right then and now. On the one hand, Protestant liberals, Henry insisted, had replaced the gospel of redemption through Christ with a political program. At the other extreme, however, Henry warned that fundamentalists had over-reacted to the social gospel. Conservatives had embraced a wholly future vision of the Kingdom of God, a wholly otherworldly vision of salvation, and a wholly spiritual vision of the church. Fundamentalist isolation was, for Henry, not primarily a political issue but a theological one. By segregating social and political concerns from the gospel, the fundamentalist evacuation from the public square had conceded it to liberals such as Walter Rauschenbusch, Harry Emerson Fosdick, and their even more radical successors. For Henry, the problem could be located in fundamentalist confusion about the implications of the biblical understanding of the Kingdom of God. In 1964, an evangelical consensus on the Kingdom and its implications for the whole of life seemed nearly impossible. But the coalition was badly divided on the Kingdom itself between dispensationalists and covenant theologians. The Kingdom understandings that previously kept fundamentalists isolated have now been corrected by a more biblical portrait of the Kingdom and its relationship to the future reign of Christ, the present reality of the church, and the cosmic scope of salvation. This provides the basis for a renewed and biblically informed evangelical public theology. But the evangelical crisis today is quite different from the crisis of 1964. In one sense, this is quite appropriate. After all, Mouw has done some masterful scholarly work on the nature of the Kingdom. Nonetheless, the divergence between the Fuller Seminary of Carl Henry and the Fuller Seminary of Richard Mouw is illustrative of the unraveling of the evangelical movement. Indeed, Henry laid the failure of liberalism precisely at its refusal to coalesce around a high view of scriptural authority. Political engagement without a solid revelatory basis, for Henry, was ridiculous. It was not to be a repudiation of the older fundamentalism, but a reform movement within it. Thus, Fuller Seminary was founded on a commitment to the inspiration and authority of an inerrant Scripture. Thus, ETS was formed around an explicit acknowledgement of biblical verbal inspiration and inerrancy. Dispensationalists and covenant theologians agree on the primary details of the Kingdom of God. But it is easier to find a creationist on the faculty of the University of California at Berkeley than it is to find an inerrantist on the faculty of Fuller Seminary. The evangelical Theological Society might have a considerable amount of agreement on the inaugurated reign of Christ, but recent developments in the Society prove that evangelicals no longer agree about the basics of the doctrine of God. The Uneasy Conscience of Modern Fundamentalism is, in some ways, the most important evangelical book of the twentieth century. Eerdmans should be hailed for bringing it back to a new generation of evangelicals. But, contemporary evangelicalism also needs to recover something we have lost along the way—a confessional conviction on matters of God, revelation, and authority. Otherwise, we may find ourselves relevant to contemporary crisis but with nothing left to say. After all, sometimes an uneasy conscience just is not enough.

Chapter 7 : Free Religion Story & The Uneasy Conscience of Modern Fundamentalism © Books Online

In this classic book Carl F. H. Henry, the father of modern fundamentalism, pioneered a path for active Christian engagement with the world -- a path as relevant today as when it was first staked calendrierdelascience.com available again and featuring a new foreword by Richard J. Mouw, The Uneasy Conscience of Modern Fundamentalism offers a

bracing world-and.

Chapter 8 : Review: The Uneasy Conscience of Modern Fundamentalism | Bob on Books

The Uneasy Conscience of Modern Fundamentalism. By Carl F.H. Henry. Grand Rapids: Eerdmans, xxii + 89 pages. Paperback, \$ Carl Henry's Uneasy Conscience is back, and not a moment too soon.

Chapter 9 : Book Review: The Uneasy Conscience of Modern Fundamentalism “ Carl F.H. Henry “ Sa

Carl Henry was a prolific writer, with his writing ministry spanning over six decades. See his complete list of publications, along with detailed notes on some of his more significant ones.