

which it represented has grown and increased in power until today
 it is a mighty factor in Christendom, *and is even taught by professors in the very institutes with which Dr. Wilson was associated.* It is variously called
 "Barthianism" or "Neo-Orthodoxy". Its adherents do not agree on all
 points. Some follow Barth implicitly. Others tend to prefer the
 views of Brunner at those points where he differs from Barth.
 Still others would accept the main emphasis of this movement while
 differing in certain details from both its high priests.

Men of various shades of ~~Neo-Orthodoxy~~ talk much about the
 importance of that which transcends ordinary life. This impresses
 many people as a refreshing change from the older Modernism, so
 much concerned with purely naturalistic attitudes. The impression
 is created that it represents a return to historic Christianity
 and that such a book as this one by Dr. Wilson is no longer needed.
 This makes it all the more vital to point out clearly that though
 Neo-Orthodoxy may sound at times like historic Christianity, actually
 it is merely a further extension of the older Modernism. It is a
 philosophy framed in the minds of human thinkers rather than a
 presentation of what is taught in God's inspired Word. *#1/1/08* A few who
 use the terminology of Barthianism are real Christians who feel
 that they are deriving help in their Christian stand from an unex-
 pected source, *this is not generally the case.* The overwhelming majority, ~~however~~, are men whose
 actual view is far nearer to the older Modernism than to historic
 Christianity. In their mouths historic Christian terms take on an
 entirely different significance from that which they have had in
 the Christian Church. Nowhere is this clearer than in their state-
 ments regarding the Bible. To them it is not a book to study in
 order to learn what God has said, but rather a source to put one