

go the logical step further but I don't see how he could help doing it if we were to ask him about it and take the writer of Genesis, Moses, if he would admit that Moses wrote Genesis — I don't know if he would or not — but if he did, Moses didn't see the creation. Maybe Moses correctly copied the words of some Babylonian tablet describing a mythical view of Creation. Moses didn't see Abraham, maybe Moses correctly copied some legend of myth about Abraham. He says Paul got his theology direct from Christ, but actually Paul never saw Christ. Paul got a great deal direct from Christ, but how do we know how much Paul got from other disciples; how much he got from other people who had known Christ? Did he correctly put down what these people said to him? The Bible is true, it is dependable, it is the Word of God or we are standing on a shifting morass. And alas, that is the situation of very, very many today. Now the subject I have been asked to discuss is, Trends in Modern Theology. And that word modern, is a very big word. I could take theology back to the Reformation. If we could start with the time of Luther, if we talked for ten hours, we might cover the first twenty years after his day, so I don't think I want to go back quite that far, but if we speak of our present century and compare it with the days of Luther, we notice one very marked change.

In Luther's day after the break came with the false views which characterized so much of the official church of that day, and the new movements developed under Luther, Calvin, and the others, you had very heated arguments about such matters as the exact interpretation of the Communion, the question of the believers, and certain questions about the nature of conversion and so on, among people who were thoroughly evangelical. You had very heated arguments on these matters. Today we have comparatively little of this sort of thing. Very few books have been written to make a strong argument for particular denominational views about the Scriptures. Today we are in an era in which, as important as some of these matters are, they have been completely transcended by an entirely different emphasis which has come into the professing Christian world. And that is the emphasis, the difference over the major problems, what is the attitude toward the Word of God, what is our real source of theology. Thus, viewpoints in religion and in theology regardless of denomination in our whole Protestant world, in recent years has divided into three main areas. The one area, of course is generally called evangelical, or more precisely perhaps, fundamental; the area which stands on the fundamentals and says we take the doctrine of the Bible and stand on it.

I want to speak a little about that last movement, but to look at the other two movements first. The second in the movement which began maybe two hundred years ago, and reached its height maybe thirty years ago. That is the movement which many today call old fashioned Liberalism. It is old fashioned now because it was right in the height of fashion, say twenty-five years ago. So it is something that is old fashioned but still is very much alive in actuality. This book that I have been referring to is one of a series of three which have been published at the same time. Called a Case for Orthodox Theology, the Case for Theology in Liberal Perspective and the Case for a New Reformation Theology. They represent the three main approaches to theology today. The second of these then, the Case for Liberal Theology, is the theology that was developed in the last century and a half, and was perhaps at its summit about thirty years ago. Professor von Harnack, of the University of Berlin was perhaps the very greatest exponent of this view of theology. Dr Harnack wrote a book called What is Christianity? and he told me that his book was translated into over thirty different languages. Last year I heard a friend of his reminiscing about what happened shortly after that book was published, and he said that in Leipzig, Germany, that there was a whole railroad station which for several days could do nothing else because it was jammed with big cases of Harnack's books, What is Christianity? being sent out all over the world in many different languages.