

# An Examination of THE NEW MODERNISM

By REV. FRANCIS A. SCHAEFFER

(Editor's Note — This address delivered by Mr. Schaeffer at the Geneva Conference of the International Council of Christian Churches merits a wide reading by our G.A.R.B. pastors. We are therefore reproducing it in the BAPTIST BULLETIN in two installments. The last installment will appear in the February issue.)

The topic assigned to me is "The New Modernism." This is a wider subject than the term Barthianism. The New Modernism includes not only the subject of the theology of Karl Barth but that of the disciples of Barth who have departed in certain aspects from him, and it also includes the Lund Theology. Perhaps the best known of Barth's disciples who now have their own variations are Emil Brunner of Zurich and Reinhold Niebuhr of New York. The Lund Theology is named for the distinctive theology of certain of the professors of the University of Lund, Sweden.

Many Bible-believing Christians across Europe and America have had the same experience that I personally have had. From Modernism (also variously called Liberalism or Rationalism) we proceeded to Agnosticism before coming to Christ. Intellectually the logical step for all liberalistic thought should be to move from liberalism to agnosticism. At one time this logical necessity sounded like a crack of doom across liberalistic thinking; and hastened by the first World War, there was a motion toward a complete breakdown in it. The starry-eyed idealism of these men tended to turn to bankrupt cynicism as their dream world collapsed about them. They realized that the Church had lost its authority. To meet this situation a new authority was needed, yet from whence could this authority come when these men still held to the Higher Critical theories that had given birth to all their woes? To fill this need, the New Modernism, Transcendental Theology, was born. By this New Modernism they hoped to retain the Higher Critical theories and yet have an authority strong enough to keep them from their logically necessary descent to agnosticism.

While being superficially different the two main sources of Transcendental Theology, the theories following Karl Barth and that of the Lund Theologians, have basically tried to answer the problem of increased authority for liberal theology in the same revolutionary manner.

The basis of their revolutionary answer is a denial of the absoluteness of truth. When we understand this fact we have laid hold upon the most important thing to comprehend concerning the New Modernism. To understand this fact is to understand the New Modernism. Not to understand it means that in dealing with it we must be forever involved only with its peripheral aspects and not with the real problem.

The Old Modernism was a heresy from a Christian viewpoint, but from a classical philosophical viewpoint, it was respectable.

The older type modernism is demonstrated most clearly perhaps by a man like Dr. Harry Emerson Fosdick and a paper like *The Christian Century*, both in the United States. The advocates of the Old Modernism gradually spun a rosy idealism about themselves which overlooked the world as it is, but they stayed within that circle of sanity wherein one man says, "What I say is true," and another man if he believes the opposite thing says, "No your view is false and mine is true." They dishonestly changed the definition of words so that their terminology needed a whole new series of definitions, but at least when one understood their definitions there was a certain stability in the matter. The Old Modernists were heretics, they were dishonest in changing terms and in stealing endowments, schools and denominations on the basis of those deceptively used terms; but, and here is the important point in contrast to the New Modernism, philosophically they had an intellectual honesty in the basic sense that they would say, "We are right and you are wrong."

Because of this a Christian apologist could still carry on the battle for Christ against unbelief in the time honored sense. From the time of the Reformation all Christians had agreed on certain basic facts, and at the same time had differed on important but secondary matters. Christian apologists and theologians dwelt in an understandable world. There are such things as false churches and such things as true churches. Theologians and apologists together could point out that the Roman Catholic Church was wrong, not in secondary matters but in the great primary matters in which the Protestant Church agreed, and at the same time they were able to state clearly their thoughts concerning secondary differences that existed between the Reformed, Lutheran, Baptist, and so forth. With the rise of the Old Modernism this real world was not particularly disturbed. Because of the deceptive terms of theology used some Bible-believing Christians were confused by the Old Modernism; but those who were moderately alert did not need to be confused because the battle was still being fought within the great circle that a thing that is true is true and a thing that is false is false.

Gradually this Old Modernism largely dominated the scene in country after country. However, in the midst of the fury of first one World War and later another, there gradually dawned on the consciousness of those men the fact that something was wrong. Instead of their materialistic humanism building great overflowing churches and influencing the world for good, they found to their amazement that the religion they had produced was not satisfying the religious needs of man. Liberal thinking was breaking down. This showed itself in many ways. Churches were not full; instead nihilism and agnosticism were growing. In Germany, home of the Higher

Criticism, the nihilism produced by it in its turn opened the way for Hitler. The Church spoke, but there was no authority in its speaking. As Protestants they had given up the authority of the Roman Catholic Church which is vested in the Church itself, and as Modernists they had given up the authority of the Word of God. What was needed and needed desperately was a new authority, an authority which could be hung in thin air and yet be strong enough to build a World-view upon.

Perhaps you have heard some of the disciples of the New Modernism say something to the effect that Karl Barth's contribution was that in the midst of the great need of this century that he rang a bell. What they mean by this is that he with one bold stroke gave them their peg in mid-air. The Lund Theologians have come to approximately the same conclusions. To put it simply, they achieve this logically impossible feat, of not denying the Higher Critical views and yet producing an authority, by stepping out of the circle of agreement that a thing that is true is true and a thing that is false is false. To them a thing can be historically false and yet religiously true. It was a very simple step but entirely revolutionary. It stepped from the solid earth of logic into the never-never land of Pragmatism where anything can happen. In a very real sense they are the children of the philosopher Hegel. Hegel taught that a *thesis* naturally leads to an *antithesis*; these then stand opposed; and the solution of the problem does not deal with the commonly accepted laws of cause and effect but rather a *synthesis* is produced — something half way between the *thesis* and the *antithesis*. In general it may be said, that to these men in the New Modernism, historical Christianity is the *thesis*, the Old Modernism is the *antithesis*, and the *synthesis* is the New Modernism, Transcendental Theology. It is a case of mental gymnastics, or perhaps it would be better to say of black magic in logic. Contradictions and change are accepted with complacency, and paradoxes with joy.

The utterances of these men sound very deep, but when seen in their correct perspective we realize that they are nearer to insanity than to genius. They are related to the whole pragmatic view of our day which has been produced by a denial of our Christian Faith. As a matter of fact, much of the slipping over into this pragmatic field of thinking by the theologians has undoubtedly proceeded from the wild scramble among the liberals to keep their thinking in tune with the latest trends of scientific thought. It is more than coincidence that the Old Modernism was born when man was sure that Science, in the broad sense of the term, would soon give him all the answers; and the New Modernism was born when man had lost his sureness and the most important word in the scientific vocabulary was "relativity." It is well then at this point to consider the influence that prag-

(Continued on Page 27)

ing, and while this volume does not limit itself to what is technically called expository, it does deal in a helpful way with Biblical preaching.

The five chapters discuss the importance of Biblical preaching, its methods, essentials, desirable aids, and modern examples.

In his introduction the author says: "One of the saddest tragedies which has befallen modern Protestantism is the wide-spread abandonment of Biblical preaching. Many Protestant preachers today do not take a text at all when they preach. Others take a text, but use it only as a peg upon which to hang their own, or other men's thoughts and fancies. But this is not preaching in the highest sense, for true preaching is based upon a 'Thus saith the Lord.' God said to Jonah 'Preach the preaching that I bid thee.' What God hath bidden men to preach is found in the Bible, and nowhere else."

(Continued on Page 31)

### An Examination of The New Modernism

(Continued from Page 6)

matism has had upon the other spheres of thinking of our day. In this way we can see the relationship that this thinking in the New Modernism has to the current intellectual chaos, and also how the bringing of pragmatic thinking into theology enables them to achieve their desire of keeping in step with modern thought.

One of the outstanding peculiarities of our day is that man has erected a totalitarian god by the name of Science, and lets this Science dictate to all the portions of his life. In the past, Philosophy has done the leading as the "Queen of Sciences," but today it is Science with a capital "S." Of course it can be argued that there is a philosophy back of this science that is even more basic, but for all practical purposes it is the scales, test tubes, and other paraphernalia of the scientists which set the standards for modern man's life.

In the last century scientists were intoxicated with their own certainty that there

was no limit to Science. They saw everything as proceeding by rule and they were sure that eventually they could discover all these rules. They were further certain that once they had these rules in their minds they could determine what each part of the material world would do; and to them there was no room for anything outside of the material world. Then two new theories upset this certainty. The first dealt with the theory of light. It was found that the wave theory of light and the quantum theory of light had both to be taught at the same time in order to explain the things that were known about light. Their certainty was further shaken by the theory of Relativity as set forth by Einstein. As a matter of fact, Einstein still maintains a very stringent absolute — the velocity of light — but Relativity became the mode of the day, until a man is accepted as intelligent in proportion as he sees things as relative. This gives modern science an Alice in Wonderland quality. Instead of dealing with things that can be handled and measured, higher science now finds itself dealing with abstract formulae. Scientists must have a theory or principle for everything and they even have one for this present uncertainty. It is called the Heisenberg Uncertainty Principle.

In the light of all this they realize that their old idea of determinism is gone and that the best thing they can do now is deal with averages. Even such a basic theory as that of atomic structure is considered only in terms of the height of probability. In science, as in Transcendental Theology, all this uncertainty is covered up by bigger and bigger words so that it sounds more impressive in proportion as the uncertainty grows greater. The theories of science take on more and more of the aspect of faith. By this mumbo jumbo the common man who

### BAPTISTRY INSTANTANEOUS GAS WATER HEATER

450 G.P.H. 30 degree Rise in Temp.  
WRITE FOR SPECIAL DISCOUNT TO CHURCHES  
LITTLE GIANT MFG. CO.  
907 7th ORANGE, TEXAS

### Remember Birdie

A fascinating story, proving that "a little child shall lead them." Full of human interest and very touching.  
Five copies, 10 cents. U.S. stamps or coin only. Also circulars of other publications.  
William Porter Townsend, Publisher  
Plainfield, New Jersey

### VISUAL WORD CHARTS

THE SEVEN DISPENSATIONS — Size 12 x 22 inches, 15c each, \$2.75 for 25, \$4.50 for 50, \$7.25 for 100  
Size 3 1/2 x 6 1/2 feet, available by special order  
THE TABERNACLE IN THE WILDERNESS — Size 8 x 22 inches, 15c each, \$2.50 for 25, \$4.00 for 50, 6.50 for 100. Size 3 1/2 x 10 1/2 feet available by special order.

Now available at the New Publisher  
J. F. MAY PRESS  
733 A Street, Hayward, California

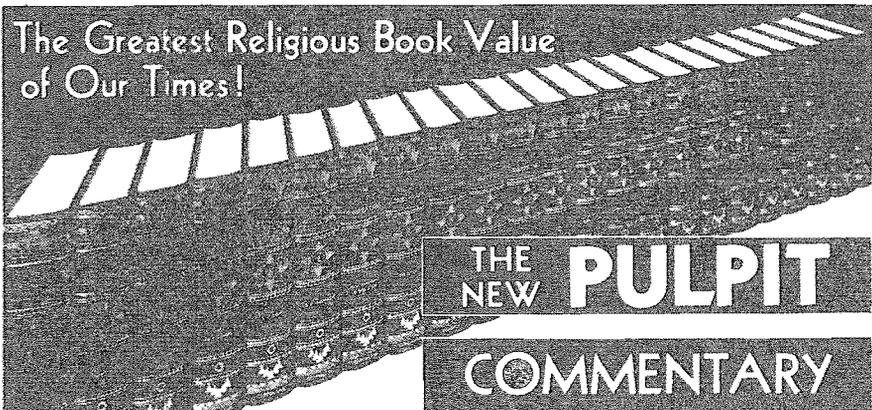
### ORDER NOW . . .

### Baptist Youth Magazine

MISSIONARY  
DEVOTIONAL  
DOCTRINAL  
PRACTICAL

J. F. MAY PRESS  
733 A Street, Hayward, Calif.

### The Greatest Religious Book Value of Our Times!



### THE NEW PULPIT COMMENTARY

New Large-Type Edition

ONLY \$67.50 up to March 1, 1951

with a full year to pay! (\$74.50 after March 1st)

MAIL THIS COUPON TODAY!

Please ship one set of THE PULPIT COMMENTARY for only \$67.50. I enclose payment of \$12.50 and agree to pay \$5.00 each month for eleven months.

NAME .....

ADDRESS .....

CITY ..... STATE .....

NOTE: Valid only if mailed before March 1, 1951

Makes Better Sermons Through Complete Organization Stimulates Originality  
Orthodox, Evangelical, Interdenominational  
Treats Every Bible Verse and Chapter  
26,531 Pages, 9,500 Subjects  
Now in Only 23 Volumes — 15% Larger Clear Type

ORDER YOUR SET NOW BEFORE PRICE INCREASE TAKES EFFECT

WM. B. EERDMANS Publishing Co.  
255 Jefferson Avenue, S.E.  
Grand Rapids 3, Michigan



**THE JEW WHO CAN'T BE SAVED**

Is the JEW who has died of Starvation

Thousands of Jews — especially Christian Jews — in Europe today are on the verge of starvation. Evangelization of Europe's Jews must go hand in hand with relief. The plight of Hebrew Christians is truly desperate.

\$10.00 will provide a CARE package — \$5.00 will provide a smaller, lifesaving food package Pray for our relief and missionary ministry. Write for free literature to Dept. BB

Jacob Gartenhaus,



INTERNATIONAL BOARD OF JEWISH MISSIONS, INC.  
Jacob Gartenhaus, Pres., Box 1256, Atlanta 3, Ga.

digs in the earth with his hoe, instead of working in the abstract world of lengthy equations, can be made to accept those things that could not be proved to him, by the impressive words, "Science says." As we shall see, Transcendental Theology does exactly the same thing in its field.

All these changing theories to which we are supposed to agree with implicit faith as they change are bad enough when they deal with the physical sciences; but they are worse when they are carried over into the fields of Psychology and the so-called Social Sciences.

To the Social Sciences the most important thing is to take a poll and determine what the majority of people think or do. Then this, through the study of correlations and averages, becomes the standard of what all men *should* do. In the light of the sinfulness of man this can only lead to a constant downward spiral of degeneracy. Further, in so far as the study of man in this world of ours as a whole shows such a tremendous range of variations, we are again led back to the thought of relativity, this time in ethics. From a Christian point of view, the poll is helpful as a tool, but not as a medium to give us the basic knowledge of the universe nor to set the standards of life.

Therefore, whether in the more exact physical sciences or in the less exact sciences of Psychology and the Social Sciences, we find ourselves in a sphere today where things are shifting. To ask us to have implicit faith in Science if it were unchanging would be idolatry but to ask us to have implicit faith in Science which is dominated by change is idolatry; and insanity at the same time. But, if this is serious when we are told by the sciences how to act in this life, how much more serious is it when Transcendental Theology uses the same idolatry and insanity to tell us how to get to Heaven.

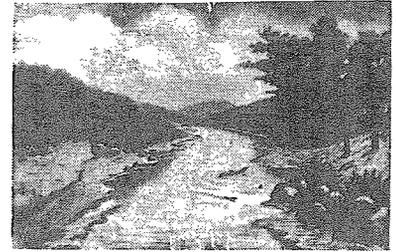
Another field where Pragmatism shows itself prominently today is in the field of Philosophy. The name John Dewey and the word Pragmatism stand almost as synonyms. There are many philosophers who do not agree with Dewey, but there can be no question, especially in America, that Pragmatism (or Experimentalism as Dewey seems to prefer to call it) has had a tremendous impact. This is especially so in such basic fields as Education, and therefore it has special practical importance. Even among those philosophers who differ with Dewey, it must be acknowledged that Rela-

tivism in some sense and in some degree determines much of the philosophical thinking of our day.

Another field which shows this same dismal outlook is that of modern art. Most Christians tend to laugh at modern art. This is quite a mistake. Modern art and modern music together are an expression of the same spirit we have seen embodied in modern science and modern philosophy. In studying the paintings of a man like Delvoux it is clear that, after we have made all allowances possible for modern art's struggle with the time and space problem, we must realize that the final message of modern art is the uncertainty and unrelatedness of all things.

Thus, we live in an era when Pragmatism

At the Nation's Capitol  
**Washington Bible Institute**  
 offers you a  
**Three Year General Bible Course**  
 Write for Catalogue  
 1445 Rhode Island Ave., NW  
 Washington 5, D. C.



THE JORDAN RIVER  
 FOR YOUR  
**BAPTISTRY BACKGROUND**

Original Painting of the traditional spot where Jesus was baptized.

John Krogmann, Artist  
**CHURCH PAINTINGS**  
 616 Gostlin St., Studio D  
 HAMMOND, IND.

**2 BILLION SOLD LAST YEAR**

Share in the **EASY MONEY** being made simply by showing friends, neighbors, fellow workers, **GADGETS**, Plastic Novelties, **UNUSUAL Imprinted Stationery**, Napkins, **BARGAIN Greeting Card Assortments**, **BIG PROFITS**. **FREE BOOK** tells how. **SAMPLES** on approval. **Beacon Greetings**, Dept. 65a 323 Washington St. Newark, N.J.

## Message to Israel

FOUNDED 1937 INCORPORATED 1947

**JEWES HEARING GOD'S WORD**

through 32 Stations in largest cities of Country reaching potentially 4,000,000 Jews weekly. Also World coverage over Station HCJB, Quito, S. A. Hundreds write in for Prophecy Edition New Testament. Faith cometh by hearing. Write for free copy of magazine, **MESSAGE TO ISRAEL**, containing list of Stations, brief, helpful articles and news items.

Your prayerful interest is needed.

**COULSON SHEPHERD**  
 BOX 682 GENERAL P.O. NEW YORK 1, N. Y.

**THESE ARE THE BAPTIST AGENCIES  
 APPROVED BY THE G. A. R. B. C.**

*They have no organic connection with the G.A.R.B.C., however, they merit your confidence, prayer, and financial support as sound Missionary outlets for Baptist Missionary giving.*

**MISSIONS**

**GENERAL COUNCIL OF COOPERATING BAPTIST MISSIONS (Mid-Missions)**  
 1120 Chester Ave., Cleveland 14, Ohio

**ASSOCIATION OF BAPTISTS FOR WORLD EVANGELISM**  
 1304 Scheff Bldg., 15th and Race Sts. Philadelphia 2, Pennsylvania

**CHRISTIAN MISSIONS, INC.**  
 (Independent Baptist)  
 146 N. Seventh St., Peterson 2, N. J.

**FELLOWSHIP OF BAPTISTS FOR HOME MISSIONS, INC.**

Box 455, Elyria, Ohio  
 (Includes Western Baptist Home Mission, by merger, 1950)

**MIAWATHA-LAND INDEPENDENT BAPTIST MISSIONS, Inc.**  
 1910 First Avenue South, Escanaba, Mich.

**EDUCATIONAL INSTITUTIONS**

**GRAND RAPIDS BAPTIST THEOLOGICAL SEMINARY AND BIBLE INSTITUTE**  
 811 Wealthy St., S.E., Grand Rapids, Mich.

**LOS ANGELES BAPTIST THEOLOGICAL SEMINARY**  
 560 S. St. Louis St., Los Angeles 33, Calif.

**WESTERN BAPTIST BIBLE COLLEGE**  
 528 33rd St., Oakland 9, California

**BAPTIST BIBLE SEMINARY**  
 Main and Baldwin Sts., Johnson City, N. Y.

**THE BAPTIST BIBLE INSTITUTE OF CLEVELAND**  
 8273 Hough Avenue, Cleveland 3, Ohio

*If you desire further information, write to the above addresses*

**KEY TO BETTER TEACHING**

**Higley's S.S. Lesson Commentary** opens the door to more effective teaching. Proclaimed by thousands as the finest teaching aid published. Fundamental, evangelistic, 320 pages, 23 features, nearly 300,000 words, only \$1.75.

*Order from your bookseller or direct. Write for Big FREE Catalog of "Master Line" Sunday School Supplies.*

**THE HIGLEY PRESS, DEPT. C-20, Butler, Ind.**

or Relativism, or whatever you wish to call it, dominates the day. Our contemporaries have given up Bible-believing Christianity which provided the basis for the civilization we have known, and so they are adrift upon a black sea in a black night. I have been impressed that many of the non-Christian students whom I have met on the Continent not only do not believe in anything but do not even feel capable of making the judgment necessary *not* to believe in anything. It is a lack of belief in certainty even beyond that of materialistic atheism. To them the world is a mass of flying unrelated particles and they feel upon them the necessity of running away and standing still at the same time. Transcendental Theology is this same type of insanity in the theological realm, and so is in step with the "modern thinking" of this century just as the Old Modernism was in step with the "modern thinking" of the last century.

It is only the artists and the musicians who really have the courage to put this into its blunt form; most of the others are inconsistent enough to try to hold on to some portion of the real world. The Bible-believing Christian has a right to this real world; for it is the world God made and of which we are informed in the Bible. But most non-Christian men cheat in that they hang on by mental jugglery to some portion of the real world which God has made. As they are honest they go further and further from the real world until we see them as avowed irrationalists. In their practical life most men still sit at a table and eat food from it even if they are complete irrationalists in philosophy and therefore cannot really be sure that the table or food are there. Most men cheat enough not to live in a nightmarish world; but it is significant in our day that more and more men are acknowledging the nightmarish aspect of their world. By this standard perhaps the modern artist is the most honest of non-Christian men, and on the other hand certainly the greatest cheat of all is the transcendental theologian who has divided truth and yet builds such a heinously clever counterfeit of revealed Christianity. Look at the most unintelligible specimen of modern art and there you see the basic concepts of Transcendental Theology, but with this outstanding difference, it is expressed by a logically honest artist instead of a logically dishonest theologian.

Karl Barth in his writings constantly changes. This is not only true from volume to volume, but in the same volume not only are there contradictions but Barth is undisturbed by these contradictions. *When we deal with specific doctrines it is hard to say*

*anything about what these men believe which cannot be contradicted by some other quotation.* In the world view of these men there will always be contradictions because they view the world as that kind of a world. This is the explanation of such statements as that made at the International Missionary Council meeting at Whitby, Canada, 1947, by Dr. Henry P. Van Dusen. Dr. Van Dusen is one of the many men who was an Old-Fashioned Modernist but who has now swung over to the New Modernism. At Whitby, Van Dusen said that we must not say "either — or," concerning Modernism and the historic Faith, but rather we must say "both — and." But the logical man will answer, how can you say "both — and" to two mutually exclusive things? For example, how can you say that Christ *both*

rose physically from the dead *and* that he did not rise physically from the dead? The logical man will say that *either* it did or did

#### JUNIOR MAGIC OBJECT TALKS

Paper tearing, Rope ties, Chemicals, Magic.  
For workers with children.

200 titles now ready. Free sample

Arnold Carl Westphal  
Michigan City, Indiana

## SUNDAY SCHOOL LITERATURE

From the "tiny tots" to the advanced age

Following the International Uniform Sunday School Lesson Topics

SEND FOR FREE SAMPLES

— 0 —

## FLANNELGRAPH LESSONS

Will grip the child's heart through the eyegate

— 0 —

Address

UNION GOSPEL PRESS

Box 6059  
Cleveland 1, Ohio

## Co-operating HEBREW MISSIONS

### Baptist Hebrew Mission

Rev. Carl W. Anderson, Supt.  
5872 Cabanne Ave.  
St. Louis, Mo.



### Los Angeles Hebrew Mission

James A. Vaus, D. D.  
Exec. Sec.  
850 Echo Park Ave.  
Los Angeles, Calif.

### Rochester Hebrew Mission

Rev. Kenneth White  
Director  
316 Pennsylvania Ave  
Rochester, New York

6,000,000  
JEWS OF  
AMERICA  
NEED  
CHRIST

*We Appreciate Your Help*

## Of... MID-MISSIONS

1120 Chester Ave., Cleveland 14, Ohio

**GOWNS**  
Pulpit and Choir  
Headquarters for  
RELIGIOUS SUPPLIES

Church Furniture • Stoles  
Embroideries • Vestments  
Hangings • Communion  
Sets • Altar Brass Goods

CATALOG ON REQUEST  
CHURCH GOODS  
SUPPLY COMPANY  
821 24 ARCH STREET, PHILADELPHIA 7, PA.

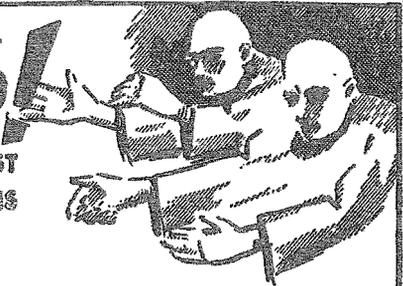
# RESULTS!

100,000 DECISIONS FOR CHRIST  
IN JAPAN IN 18 MONTHS



5,000,000 Gospels and Testaments have been distributed by the Japan staff of the Pocket Testament League and the evangelists whom the League has brought to Japan for its nation-wide campaign of evangelization and Scripture distribution.

This is only a beginning. Most of Japan's 80 million souls are still unevangelized. NOW we are free to reach



them. TOMORROW — even a year from now — it may be too late. The utmost effort of God's people is needed NOW. Continue to pray with us for this great missionary task.

Write for free copies of the Fuchida tract and the Anderson stories.

**THE POCKET TESTAMENT LEAGUE** Incorporated  
INCORPORATED IN NEW YORK  
156 FIFTH AVENUE, NEW YORK 101

not happen. But Dr. Van Dusen says that we should say that *both* the historical view is true *and* the liberal view is true. Once we understand that these men have denied the absoluteness of truth, then all such statements are understandable.

Another such statement is that of Dr. Reinhold Niebuhr, who has been quoted by a man friendly to his cause as saying that we must never claim to possess the truth, as if truth were something we could administer or define; but we may be permitted to say that the truth possesses us.

When one is walking on the solid rock of truth, one does not have to speak with such vagueness. In the New Modernism statements are made that seem to say something when actually nothing. In this way they shift from position to position, and not only are true believers fooled, but they can say constantly to unbelieving modern thought as it changes, either that the changes of science do not matter in the religious realm, or that is what was meant all the time.

I remember hearing one of these men speak in a certain city in the United States. After he had finished I overheard one old Christian saying to another, "Wasn't it wonderful," and the other answered, "It was wonderful, but I couldn't understand it." True Christianity is quite different, isn't it? When the Bible says, "In the beginning God created the heavens and the earth," a child can understand that it means God created the heavens and the earth. This does not mean we can plumb to the depths of it, but it does mean that the basic facts have been clearly expressed. However, with the paradox-ridden, "both — and," Transcendental Theology, things have a way of seeming to mean something profound, only to end in vagueness. To get the full impact of this, read a chapter of the works of J. Gresham Machen, W. B. Warfield, Abraham Kuyper, Martin Luther or John Calvin. Then turn and read a chapter by one of the New Modernists. The contrast will be very clear. Consider the writings of a theologian like Charles Hodge when he talks about faith, and then listen to Karl Barth as he says that faith and knowledge are the same thing. What does that mean? The Bible says, "He that believeth on the Son has everlasting life." What does that statement in the Bible mean if we accept Karl Barth's position that faith and knowledge are the same? One of the clearest expressions of this "both — and" type of thinking came to me when a pastor, raised on this type of theology, was talking to me one day. He said, "The Roman Catholic priest is closer to you than I am to you." When I asked him

what he meant, he answered, "The Roman Catholic priest and you at least agree that one is right and one is wrong, but we say that you are both right." In other words, as far as religious values are concerned to this man it is proper to say *both* that Christ is the only Mediator between God and man *and* that at the same time Mary and the Saints can intercede for us. You see, it is the same as the un-understandable painting, is it not? All this is in line with Visser 't Hooft's famous statement that the World Council's ship is launched but they don't know where they are going.

In the summer of 1949 Dr. Hedein, an atheistic Professor of Philosophy at the University of Upsala, Sweden, wrote a book in which he criticized the theological professors at Lund. He accused them of being "atheists, clothed as bishops and pastors." This atheistic professor said, in dealing with this problem of the Transcendental Theology, that if Christianity is a reasonable thing that an intelligent man can believe, it should be able to be put into words that can be understood. Such an atheist looks at Transcendental Theology and says, "If that is Christianity I do not want it; its concepts cannot even be put into understandable words, it is in a worse position than I."

When I was in Finland recently, a Bible-believing university professor there, used the following illustration concerning Transcendental Theology. He said that a New Modernist is like a shopkeeper who keeps many things under the counter. When the old-fashioned liberal comes in and asks for old-fashioned liberalism, the New Modernist reaches under the counter and says, "That is *just* what we have here." When the Bible-believing Christian comes in, the New Modernist reaches under the counter and says, "That is *just* what we have here." That is exactly what the New Modernism is. It fashions its terms and its thinking so that it can dispense to anyone.

The issue in these men's minds is not the truth of dogmas, but the manifestation of the dogmas. For example, the Old Modernists have cast aside the realization of man's sinfulness as is taught in the Bible and hence

**ATTENTION**  
**NEW MUSIC FOR CHRISTIAN FAMILY**

"Passion Lamentation"— Price 50c. "The Groom and His Bride"— Price 40c. "Celeste Bride" (Violin Duet) — Price 35c. "Celeste Sun" (Piano and Violin)— Price  
"Christian Missionary March"— Price 45c. "Psalm 24" (Italian Lyrics) — Price 45c. "New Hymns For the Glory of God" (Italian Lyrics) — Price 75c.

**D'ANGELO MUSIC PUB. CO**  
Box 7054, Station "G" Los Angeles 37, Calif.

**EXCHANGE YOUR BOOKS—EQUAL VALUES**  
— LOW FEE —

15c to cover the cost of mailing will bring our catalogs and lists of thousands of religious books on hand for sale — rent — or exchange. Money refunded with order. Free Book to new customers — Any book listed at \$1.00 or less on our list.  
**STILSON BROS. BOOK EXCHANGE, Dept. B**  
1053 North California Avenue. Chicago 22, Ill.



**WESTERN BAPTIST BIBLE COLLEGE**  
528 33d Street  
Oakland 9, California

**H. O. Van Gilder, D. D.**  
President

they say  
**Three Year Bible Course**  
in  
**Missions, Christian Ed.,  
Pastoral, Music**

**WRITE FOR CATALOG**

**MY DEVOTION**

A G.A.R.B.C. family daily devotion magazine with inspiring articles and information for prayer concerning G.A.R.B. approved missionary work.

PRICE: Single Copies .....25c each  
25 Copies or more .....20c each  
1 year Subscription .....\$0c  
In Canada, per year .....\$1.00

**Now Available at the NEW PUBLISHER:**

**J. F. MAY PRESS**  
733 A Street, Hayward, Calif.

**PRAY for BBI**  
**SUPPORT BBI**  
**ATTEND BBI**



Twenty-one qualified instructors are teaching intensive Bible and Fundamental Baptist doctrine to 210 future pastors, missionaries, and Christian specialists. A Faith work that gets results and which deserves your support! Let's "carry on" for Christ.



Enforced by GARBC  
Accredited by AABIBC  
Complete Veterans' Approval

**THE BAPTIST BIBLE INSTITUTE**  
**OF CLEVELAND**

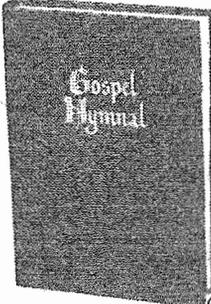
8263 HOUGH AVE. • CLEVELAND 3, OHIO

Let the

**J. F. MAY PRESS**  
733 A St., Hayward, Calif.

take care of your printing needs!

• Ten per cent discount is given to churches.  
• Quality work and good service will be provided by a staff of skilled Christian craftsmen.



"It is one of the *best* that I have seen"

— Dr. David Otis Fuller.

"I am delighted with the choice of the singable hymns."

— Dr. H. H. Savage.

Gospel Hymnal

448 choice hymns, with a division of choruses. 23 translations of the best Swedish hymns. 60 responsive readings. Send for returnable sample copy. Single copy \$1.50 postpaid; 100 copies, \$130, carriage extra.

Published by  
**BAPTIST CONFERENCE PRESS**  
912 Belmont Ave., Chicago 14, Ill.

they built for themselves an idealistic world that didn't exist. Men like Niebuhr on the other hand, do believe that man is a sinner and therefore their world seems closer to the true world than that of the old-fashioned modernist. But how did man get to be a sinner? The Bible tells us. The Bible says that man fell in the garden of Eden. Now these New Modernists say that it does not matter if historically there ever was a garden of Eden, so that they try to lay hold of the truth that man is a sinner yet having cast away what the Bible has to say about how man became a sinner. This is what we mean by their hanging a peg in mid-air; they cast aside the historicity of the Scripture and yet try to hang on to the religious truths that the Bible teaches.

In the matter of individual doctrines all this leads them into many queer places. For example, in Barth's writings he actually says that we cannot apply "the almighty" to God, for power in itself is bad. We ask ourselves therefore, what kind of a "God" this is whom they worship. Barth refers to the fact that in the incarnation Christ became a creature, and there can be no doubt that his view of the Trinity is involved in the old Modal heresy. In other words, he holds that there are not three persons but one person and that this one person appears in different modes at different times. Barth's doctrine of the Holy Spirit, therefore, is different from the historic one. Also, what does Barth mean when he speaks of "Christ in Jesus"? Barth's view of Christ as a sinner also certainly is very different from the historic view of Christ. We believe the Bible when it says Christ was tempted in every part like as we are, yet without sin; and that He took our sin upon Himself on the Cross. Barth says that Jesus stands among sinners as a sinner. And one writer in Niebuhr's paper, *Christianity and Crisis* says, "Jesus spoke of 'my peace'; but He did so at the moment when He was feeling upon His conscience the sin of His brothers in God's family."

(To be concluded in February issue)

### Book Reviews

Zondervan Publishing House, Grand Rapids, Michigan. 160 pages. \$2.

#### A GUIDE TO BIBLE STUDY

by Elizabeth C. Torrey

This is simply a detailed outline of Bible

# Malley's Bible Handbook

18th Edition 150 Photos and Maps Size 4 1/2x6 1/2  
An ABBREVIATED BIBLE COMMENTARY: with notes on every book in the Bible. [Archaeological Discoveries, How We Got the Bible, and an Epitome of Church History. There is nothing published, of its size, that has anything like as much practical Bible information.

Book OF a Lifetime... FOR a Lifetime  
Loved alike by Young and Old

Especially valuable for S S Teachers and Bible Students  
Widely used in Colleges and Seminaries  
Highly commended by leading Magazines and Ministers  
(Full particulars sent on request)

764 pages. Cloth Binding. Only \$2.00.

Order from your Bookstore, or

N. W. HALLEY, Box 774, Chicago 20, Illinois

history, with eight pages being devoted to the period between the close of the Old Testament and the beginning of the New. It contains also a set of maps, four of which are related to Old Testament history, and two to the New.

William B. Eerdmans Publishing House, Grand Rapids, Michigan. Paper \$1. Cloth with teachers helps \$1.50. 55 pages.

### THE CASE FOR DIVINE REVELATION

by Chester E. Tulga, D.D.

Dr. C. E. Tulga has produced within the brief compass of this little book an excellent presentation of the fact and methods of God's revelation of himself to man. He first defines the revelation in scriptural terms, indicating that God has revealed himself through nature, in the soul of man, in history, through man, in Christ, and through the Holy Spirit. He then describes the human response to each of these revelations and devotes the bulk of the booklet to the revelation in the Scriptures and to the principles of their interpretation.

It is characteristic of Dr. Tulga's writing that he does not fail to warn against the errors of modernism and to document his charges.

The Conservative Baptist Fellowship, 2561 North Clark Street, Chicago, Illinois. 64 pages. Paper, 25c.

### PRINCIPLES OF BIBLICAL INTERPRETATION

by L. Berkhof

This book is designed as a text in Biblical Interpretation for use in seminaries and Bible schools. It should, however, be found equally valuable for individual study by the pastor or Bible teacher whose acquaintance with hermeneutics may not be extensive.

The author devotes two chapters to the history of hermeneutics, tracing the development of various principles among the Jews and in the Christian church. He then establishes the ground work for sound interpretation in "the proper conception of the Bible." Three chapters are devoted to various principles as applied to grammatical, historical, and theological interpretation.

The author is President Emeritus of Cal-

vin Seminary, Grand Rapids, Michigan.

Baker Book House, Grand Rapids, Michigan. 166 pages. \$2.50.

### SOUTH TO THE HARVEST

By Wally White and Ken Anderson

Those who read *This Way to the Harvest* will welcome another fascinating missionary book from the gifted pen of Ken Anderson. The book was inspired by the missionary evangelistic tour of South America by Wally White and Merrill Dunlap. White related his experiences to Ken Anderson, a well-known Christian journalist and Editor of the Youth for Christ magazine.

The book will give deepened insight into

### CHORAL CONCERT GLASSES

Played with finger tips

EVANGEL COWBELLS - 3 octaves  
EVANGEL SLEIGH BELLS, 28 tones  
CHORDED CLUSTER BELLS - to order

We invite your request for pictures.

Arnold Carl Westphal  
Michigan City, Indiana

### LOS ANGELES BAPTIST THEOLOGICAL SEMINARY

SPIRITUAL SCHOLARLY

Graduate School of Theology granting B.D. Degree

College of Liberal Arts granting B.A. Degree in Bible

WRITE FOR CATALOG

550 SOUTH ST. LOUIS ST., LOS ANGELES 33, CALIF.

# MY LIFE IN THE CONVENT

A BOOK OF FACTS

A detailed description of black nunnery in Bristol. Twenty-four great chapters. Margaret Shepherd, escaped nun, describes in detail the terrible experiences of helpless and defenseless girls within the high stone walls of Bristol convent. The most terrible revelations ever recorded.

OVER 6,000,000 COPIES PRINTED

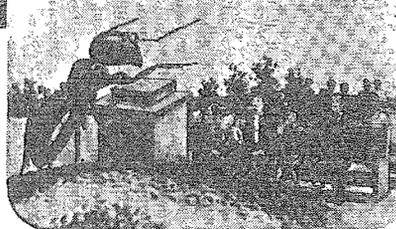
The most extensively read book on the papal curse. No book like this in print! Read this frightful, heart-breaking story and learn the truth concerning convent life. 258 burning pages. Postpaid only \$1.50. The edition is limited... so order at once.

Gospel Art Shoppe Dept. BA-1 Rowan, Iowa

## USE TABERNACLE PICTURES

TRUE STORIES IN SOUL WINNING FULL-COLOR FILMSTRIP

SERMONS FROM AN ANT HILL



"ONE PICTURE IS WORTH 1000 WORDS" (Chinese proverb)

Scores won to Christ through these soul winning stories. EASY TO TELL for the words of the story are on the film.

- (S1) "The Spider and The Fly" - 33 full colored pictures
- (S2) "He Took My Whipling" - 36 full colored pictures
- (S3) "Sermons From An Ant Hill" - 31 full colored pictures
- (S4) "The Little Hay Maker's Secret" - 33 full colored pictures
- (S5) "The Gospel Train On The Blood Line" - 33 full colored pictures
- (S6) "Jimmy In Tin Can Valley" - 38 full colored pictures
- (S7) "The Christmas Story" - 35 full colored pictures

Price per filmstrip, Double Frame \$7.50 Single Frame \$6.00.

In 2x2 slides Readymounts per slide 50c. Glass binders per slide 60c.

Write for descriptive illustrated pamphlet of Bible stories, hymns, etc.

Produced by GOSPEL SLIDE and FILM SERVICE 923 SOUTH EYE STREET TACOMA 1, WASHINGTON



# An Examination of THE NEW MODERNISM

By REV. FRANCIS A. SCHAEFFER

(Continued from the January issue)

There is no clear line between God the Father and God the Son, there is no clear line concerning the deity of Christ, there is no clear line between what Christ did for us and what happens personally. We are told that it is not important what happened so long ago, it is only what happens to us that is important. There is also no clear line as to how man became sinful, but rather there seems to be from time to time a linking of Man's sinfulness and his creatureness. There is also no clear line between a lost man and a saved man. One of these men in Holland told me in a conversation that the division is not vertical, it is horizontal; when I asked him what he meant, he said that it is not that some are just before God and some are not, but that all men are right, and all men are wrong. They speak to the World as though the World were the Church, and they speak to the Church as though it were the World. Constantly in dealing with these things we feel that we are groping in the dark. The most distinctive thing is that there is never a clear line.

We have said that there are no clear doctrinal lines in the New Modernism, but we must make one exception. The New Modernists do raise a definite chorus that the Bible is *not* the Word of God. Their well known words are, "The Bible is not the Word of God, but contains the Word of God." Protestantism has historically centered authority in the Bible. The New Modernists have cut loose from this and yet act as if they have an authority. It is as though a man tore down a bridge and then walked across in thin air as though the bridge were still there. In theory they say that the Bible contains the Word of God; and that God will make certain portions of the Bible the Word of God to the individual as he reads it. That is why Barthianism is sometimes called the "Crisis Theology." A man is reading along and suddenly God makes some portion of the Bible the Word of God to him, and this is the "crisis," as though lightning had struck from above. This is the theory, but in practice they decide for themselves what is the Word of God in the Bible and what is not. For example, the official conclusion on this matter at the Oslo Youth Conference was, "The criterion of inspiration was generally taken to be the testimony of any passage to, or its accordance with, the spirit of Jesus Christ." In other words, the young people are to decide what part of the Bible is the Word of God and what isn't, on their own subjective judgment as to what part shows the spirit of Jesus. This is the reason that Barthianism is not objective, but subjective. This authority which they are building in mid-air is a product of their own subjective judgment. It is saying, "This is true. — Why is it true? It is true because I say it is true." Then they build from that point upward.

Even a cursory reading of Barth's writings and that of Barth's followers will show that

they dogmatically reject the historical view of Protestantism that the original writings of the Bible were so inspired by God as to be kept free from error. Dr. Emil Brunner has said, "The Bible contains a lot of statements of facts, of ethics, and of doctrine, that are in contradiction to knowledge we have otherwise gained. There can be no harmony of the gospels. That is bunk, dishonesty." Brunner actually writes, among other things equally definite, "This over-emphasis upon the intellectual aspect of the Faith came out in two facts — both of them well known — but, as it seems to me — never fully understood. The first of these facts was the equation of the 'Word' of the Bible with the 'Word of God'; this produced the doctrine of Verbal Inspiration, with all its disastrous results." It is also interesting to note that Brunner admits that this was not the view of Calvin, for he has written, "In the thought of Calvin the tendency to take a rigidly literal view of the Bible, which developed into the doctrine of Verbal Inspiration, comes out in the fact that Revelation and Scripture are regarded as identical." Professor Otto Piper of Princeton Theological Seminary, U.S.A., has written, "The truth of God is contained in the Bible; but Jesus showed that the Jews were mistaken when for this reason they identified the Bible with the word of God." One of the writers in *Christianity and Crisis* has written, "The prophets were not always historically accurate." Another writer in the same paper wrote, "The Christian revelation is a Word from the Creator of the universe . . ." H. T. Kerr, Jr., of *Theology Today*, has written, "The crisis at the moment is evidenced by the transition from an older, traditional authority in terms of inerrancy and verbal infallibility to the current existential view that the Word of God is somehow written and yet apart from the words of the Bible."

This last quotation is especially important because the term "existential" is that which the pure subjectivists in art and music also apply to themselves.

It should also be pointed out that to these men the Word of God can come to us through other sources than the Bible. To the New Modernist the Word of God usually comes to us through the Bible, but not always; thus other religious writings, and even writings that are not religious at all, can become the source of the Word of God. In this regard Reinhold Niebuhr has written the following in an article in which he is speaking of the place women should have in the offices of the church: "Some fundamentalist theologians will seek to disinherit her by quoting texts. Perhaps the church could overcome these sub-Christian standards (he is not referring here to quoting texts but to the treatment of women by the church) more readily if it ceased arguing about them on Christian grounds and recognized more frankly that there are primitive depths as well as sublime heights in religion not known in secular idealism. That need

not persuade us to become secularists but it might make us willing to let secular idealism speak the word of God on occasion." In other words, to Niebuhr, there are times when secular idealism can speak the Word of God to us better than can Christianity.

A writer in *Christianity and Crisis* mangled Job 1:21 to change it to read, "Society gave; Society can take away; blessed be the overlordship of Society." This is blasphemy, and it is not a slip, rather it is an unusually clear example of the attitude of such men toward the Bible.

A Scandinavian Lutheran theologian has been quoted as saying that modern Lutheranism follows Luther in all points except his view of the Bible. Obviously if a man does not have the Bible of Luther or Calvin he does not have the Faith of Luther or Calvin. Calvin and Luther could speak with authority and clarity concerning the things of the Faith because their feet were fixed on the Bible as the Word of God, and therefore they had an objective, an absolute standard. The Modernist cannot speak with clarity or true authority because his basis of judgment is subjective.

I have been asked how to detect a New Modernist. Bring him to the question of the Bible. If under any terms he says the Bible only contains the Word of God, you can classify him clearly regardless of how vague and indefinite he may be on other points.

Because these men work in the subjective realm, differences in doctrine are unimportant to them. Their aim is to find a *synthesis* between such differences. This is the reason why Karl Barth can say some strong things about Roman Catholic practice, as he did for example at the World Council meeting in Amsterdam, and yet speak of the church of Rome as a true Church. This is the reason Union Theological Seminary in New York can house a theological academy of the Russian Orthodox Church in its buildings and extend to them the use of all its facilities. For this reason a man like Niebuhr is able to be the highly advertised guest speaker at a Unitarian Church, as he was in Philadelphia, U.S.A., on September 26 and May 15 of last year. Once a man enters into the subjective realm without an objective authority, and especially with such a view of *synthesis*, then every theological difference, no matter how basic, is seen only as a stepping stone to a higher truth.

Thus it is true to say, that while these men seem to have evolved the cleverest of counterfeits of true Christianity, yet actually they are farther from us than the Roman Catholic Church, and they are even farther from us than the Old Modernists. The battle against the old-fashioned Modernist goes back farther than the Reformer's battle against Rome, because the old-fashioned Modernists deny some things that the Reformers and Rome held in common. Our battle with the New Modernism is back even farther than that with the Old Modernism, for that did not divide truth. New Modernism does not so much lead to nihilism con-

(Continued on Page 20)

## This Month With The Editor

China that we will not allow the Chinese soldiers massed on the island of Formosa, to the tune of over 1,000,000, to go across the water and attack the Chinese mainland. In fact so insistent are we that this shall not be done that we put our big gun boats to patrol the waters between Formosa and the Chinese mainland. Over 1,000,000 Chinese soldiers well equipped and trained and knowing how to fight on Chinese soil, and all of them having had a good long rest from battle fatigue, are champing at the bits to get across the mainland and start into this battle. If they were allowed to do this, immediately Red China would have to pull at least two or three of its armies back from the Manchurian and Korean battlefields to defend their own mainland. But since "the chiefs of the peoples of the earth" in Washington have given the Communist Red government their assurance that there will be no attack on the Chinese mainland, the Red government of China is perfectly free to throw all of their armies against our boys in Korea. If this isn't wandering in the wilderness where there is no way, then will someone stand up immediately and tell us what it is?

Last fall when I was in the Pacific Northwest the entire country was shocked by the news release that a ship had just docked in Seattle carrying over 700 tons of powdered eggs from Communist China. These eggs were consigned to bakery syndicates in the metropolitan New York area. The whole country went wild about this announcement and investigations galore were instituted, and when it was all over these facts seemed to be indicated. The United States government already had 97,000,000 pounds of powdered eggs buried in caves in the state of Kansas. The United States government had paid our farmers about \$96,000,000 for these eggs, now powdered, and buried in caves in Kansas. If any American bakery syndicate or anyone else wanted to buy any of these powdered eggs from our government they must pay 97c a pound. On the other hand, if a Marshall aid nation abroad wanted to buy some of them, they could get them for 20c a pound. It was further revealed that New York bakery syndicates could buy powdered eggs from Communist China, have them shipped to the West Coast, and freighted across the country to New York, and delivered in their bakeries for about 16c a pound. After all, I am not so sure that the New York bakeries could be criticized too severely for buying powdered eggs from China when they could be delivered into their New York bake shops at 16c a pound, when they had to pay their own government 97c a pound for the same stuff, while foreign governments could buy the eggs for 20c a pound. Just another trip around the wilderness, looks like to this Editor.

The Divine reporter further states that these nations and peoples grope in the darkness where there is no light. This is another accurate pin-point description. If anyone can see any "light" in such a procedure as is to be found in the United States government itself selling at least four shiploads of cotton to Communist China, and that too, within the last few months, they have better eye-

sight than most of us.

The divine reporter winds up his description of present-day situations by saying, "They stagger like a drunken man." Well, enough said!

## An Examination of the NEW MODERNISM

(Continued from Page 3)

cerning Christianity, as nihilism *within* Christianity. As one European scholar has said to me, "I have wept bitter tears in wishing for the Old Modernism back again rather than the New Modernism. It is better to have the devil with hoofs and horns."

Having come this far in our study of Transcendental Theology it should be obvious to each one of us that it should not be judged on some peripheral point, which is produced by it in morals or in doctrine; but it should be judged as a whole, and from a Bible-believing viewpoint, repudiated, — completely and finally. One American theological professor who claims to speak for conservative Christianity recently wrote that "the evangelical movement" has a more adequate view of scriptural revelation than neo-orthodoxy. Such statements are so hopelessly inadequate as to be impossible. Unless we see the New Modernism as a whole and reject it as a whole, we will to the extent we are tolerant of it be confused in our thinking, involved in the general intellectual irrationalism of our day, compromising in our actions, and disloyal to the Christ of the Scriptures.

It is important to realize that just because the New Modernism is so full of discrepancies, weaknesses and folly, this does not mean that we who are Bible-believing Christians may be complacent toward it. Not only is it a blatant heresy, but also it has vast repercussions in the "practical" realm. In the first place, we must never forget that the World Council of Churches, with all its evil and its dangers is a child of the New Modernism. It is doubtful whether the Old Modernism could have ever built the World Council of Churches. The World Council follows Transcendental Theology's view of *synthesis*. It is for this reason that a man like Van Dusen is able to say the following: "The official statement of the World Conference on Faith and Order, held by Church leaders in Edinburgh in 1937 was that on the great question of what Christians believe about God and man and the World and Christ, and Salvation and Immortality, 'there is no ground for divisions between churches.'" In this way it is easy for the World Council to open its arms to the old-fashioned Modernist, Bible-believing Christians, the Roman Catholic Church, and the Greek Orthodox. The men who manipulate the working of the World Council have this view of *synthesis* as their view, and they act upon it!

You will remember that we saw that the political sciences built their authority by taking polls. In these polls the larger the number of people who reply, the more authoritative the results. Then on the basis of these polls an average is struck and a correlation is made. This then is quoted back to us as an authority. The New Mod-

ernism and the World Council are building an authority in just this way in the religious world. They get as many people as they can together, representing the various "families" of churches; then they use their *synthesis* approach to try to find a higher truth from the various mutually exclusive views. This then is given back as authoritative.

In a little booklet which has been written concerning the World Council of Churches, before their meeting in Amsterdam, it has been said that when the World Council comes to an agreement it becomes the authoritative voice of the *Una Sancta*, the organ of the Holy Spirit. The World Council gets all these people together and when they successfully strike a *synthesis* of opposing views, then they shout at us, "this is the voice of God." Pragmatic science says to the world: "Science says . . .," and then gives us an authoritative command. The New Modernism, through its organ the World Council does the same thing by saying: "The unified voice of the Church says . . .," then gives us a command. The Old Modernism led an attack upon Bible-believing Christianity in the intellectual realm. The New Modernism, in connection with the World Council, through the Church authority idea is in a position to attack Bible-believing Christianity in a religious realm. As long as the Bible-believing Christian is willing to enter their open arms, they are glad to have him for they see his position as one of those to be brought under the process of *synthesis*; but when the Bible-believing Christian really presents the objective authority of the Word of God, not bowing to this authority of "the Church," which the New Modernists have built upon nothing, there is a clash. The New Modernism says that differences in doctrine do not matter, but when the Bible-believing Christian opposes their subjective authority with the true authority of the Word of God, then the New Modernist shouts with the voice of 160,000,000: "You are not a Christian." This is the explanation of the statement of Dr. John A. Mackay, chairman of the International Missionary Council, when he said at Bangkok: "This group (the I.C.C.C.) while paying lip service to the Bible and Jesus Christ represents an un-biblical Christianity." Thus, the New Modernism, having given up the authority of the Scriptures and building its own authority in mid-air, now raises its voice and declares the orthodox position to be heterodox. For the sake of Christ we are willing to be called un-Christian by the New Modernist.

Naturally such views of paradox and *synthesis* as those held by the New Modernist, will show themselves not only in doctrine and the Ecclesiastical world but in all the relationships of life. One thing that marks all the New Modernists is their tremendous involvement in political matters. This was true also of the old-fashioned Modernists to a lesser degree. There is a good reason for this, for having given up the message that the Church should have, they have turned to other gospels which are no Gospel in the desire to lift the whole of humanity quickly. Whenever we read such a magazine as *Christianity and Crisis*, observe one of their young people's conferences, or hear the pronouncements of the

World Council of Churches, we must be impressed that by far the overwhelming majority of the things which occupy them, are political in nature. The New Modernists, as against the Old Modernists, have an added reason for involvement in the political realm. With their view of *synthesis* they feel that they have an instrument that will bring new truth into the political field just as they feel that by their use of *synthesis* they have brought new truth in the doctrinal realm. This is the explanation of Karl Barth's speech which he recently made in Berlin, "The Church Between the East and the West." In this speech he tried to bring out equally bad points in both the East and the West, and then balance them. He is well known for such thinking. He has even coined a term, "a third way," for this view. However, this is not peculiar to Barth, for it is the general tendency of the neoOrthodox school. Such men as John C. Bennett, of New York, are continually making such statements. This is the explanation of the pronouncements in the political realm by the World Council in Amsterdam and since.

We must not underestimate the influence of these men in the political realm. For example, these New Modernists have had a part in formulating the Universal Declaration of Human Rights by the United Nations Commission on Human Rights. As far back as November, 1948, the *Philadelphia Inquirer* announced that Dr. Nolde was leaving New York to represent the World Council at the United Nations General Assembly in Paris. The *Philadelphia Evening Bulletin*, April 26, 1949, announced that Dr. Nolde was presented with a citation by the Philadelphia Council of Churches for his work in the U.N. It stated that his work had been continuing then for about five years, and that he was credited with a substantial part in the work bringing forth the Universal Declaration of Human Rights. The October 17, 1949 issue of *Christianity and Crisis* contained a report by Reinhold Niebuhr of his impressions at the annual conference of UNESCO, which he attended as a member of the American Delegation. The Universal Declaration of Human rights is an attempt to synthesize two mutually exclusive views of freedom. One wonders to what extent the work of these New Modernists is responsible for this. When men speak representing the millions that these men represent through the World Council, having the pragmatic view of life that these men have, and when they are constantly involved in political things as these men are, their impact cannot help but be a strong one for relativism in the political sphere.

As another example of the effect of the New Modernism in the "practical" world we should not forget its influence on morals. Morality today is on a relative basis and because the church has given up its absolute standard we find that it adds its confusion to the world's confusion in this realm, so that it is no help but rather a hindrance in regard to the a-morality of our day.

As a final consideration in the results of the thinking of the New Modernism in the "practical" world, we observe most interesting phenomena. Having divided truth and thereby building a false authority in mid-air,

these New Modernists now point their finger at the rest of the pragmatic world and hide it for those weaknesses which are a result of the same type of thinking that they themselves use. They point out the extent to which unbelief has laid hold of our day; but they are part of the modern quicksands of unbelief. They give scathing denunciations of the Old Modernism as subjective; but they themselves are more deeply imbedded in the subjective. They call pacifism such sharp names as presumptive and irresponsible because they say man is a sinner; but they only know that man is a sinner because they say he is. They speak against secularism; but they also enthrone man in the place of God. They speak against communism, but build on Hegel's concept of *synthesis* just as did Marx; and though they speak against communism's totalitarianism, with their own hands they lay the pattern for ecclesiastical and political totalitarianism. They fearlessly denounce weaknesses within their own Camp; but when Barth, Brunner, Niebuhr and the Lund Theologians say, "This is the way," it is only one man's viewpoint against another's. Woe unto such a confusion of prophets with each one shouting aloud what he thinks in his own mind to be right.

In each of these cases, New Modernism thunders as though it were the voice of God, but when we examine the case we find it is only the voice of a man. They speak, but it is the morass speaking to the morass. Since writing the above, I, with four others from this Congress, have visited Karl Barth. He was most gracious; and, of course, most stimulating.

In the short time we were with Barth it was not possible to explore all the facets contained in this paper, but its basic approach and conclusions were shown to be sound. The basic problem is that of truth; the problem of its nature and its unity. To these men it is not that religious truth and the truth of the natural world are contradictory; but, just as heat can rise and light can descend in the same space without the one interfering with the other, to the New Modernist religious truth and the truth of the natural world pass each other without contact.

I told professor Barth that I was writing this paper and asked him if he would like a copy. He said he would, and I will send him one. If I have been unfair in any of the details of the presentation I am sorry. It is my hope, that after professor Barth has read it, that he will give me the privilege of another time with him to discuss these matters further.

In closing: The end of apologetics is not to slay men with our logic, but to lead them to the true Christ, the Christ of the whole Scriptures. If we are to be used to reach the men who are on this philosophical and theological black sea, we must demonstrate to them the logic of heaven. By that I mean a combination of consistent thinking and consistent living, both conformed to the revelation given by God in the Scriptures. Consistent thinking means having our whole World-view conformed to the Scripture; and consistent living is not only the things we do not do, as important as that is, but also

the exhibiting of the fact, that we do not just desire to prove men wrong, but that our lives are unreservedly given to the purpose of leading them to our Saviour.

## Fidelity to Our Baptist Heritage

(Continued from Page 9)

ber 23, 1789, Congress adopted the amendment; and by December 15, 1791, it had been ratified by all of the States except Massachusetts, Connecticut, and Georgia. And so at last, after generations of suffering, the Baptist idea had become the American idea. At last, after centuries of bloodshed, the despised old Baptist doctrine of soul-liberty had become a part of our national law: and America in the widest sense was the land of the free as well as the home of the brave. Such is our glorious heritage of soul-liberty, a heritage which we are bound to defend, and extend and bequeath.

With our heritage of soul-liberty came that of a spiritual church. Our fathers bequeathed to us the conviction that the church is a body of believers called out from the world, that such membership is a regenerate membership, consisting of such only as have been renewed by God's Spirit and are by faith vitally joined to Christ. They could not, therefore, accept the Westminster Confession, which affirms that the church includes all those throughout the world who profess the true religion, together with their children. Nor could they assent to the Book of common prayer, from which the minister, at the christening of an unconscious babe, reads, saying, "This child is regenerate and grafted into the body of Christ's church." Our fathers held that the reason for our denominational existence is not baptism as a mode, but the church as a spiritual organism. They practiced immersion not simply because Christ was buried beneath the yielding wave, but because immersion is "our Lord's appointed sign of his death and resurrection, and of the believer's entrance into communion therewith." They rejected infant baptism not simply because it has no scriptural warrant, but because it admits to the church such as do not know and cannot know aught of the new birth. They opposed sprinkling or pouring in the case of adults not simply because no such method was known in apostolic days, but because the ordinance when thus administered does not symbolize that dying and rising with Christ which is essential to admission into a New Testament church.

(To be continued in March issue)

## In The Field

(Continued from Page 12)

Studebaker the driver of the lorry stopped, and came back to me, saying: "Massah, you go front, the road it go *spoil your face!*" He had very thoughtfully realized that we behind would catch all the red dust of the roads.

Practically all of our native lorries here have some kind of a name on the front, many of a religious character. Needless to say the lorries are kept in very poor repair, and are always breaking down. One did so just outside of our compound one day, and it