at those points where he differs from Barth. Still others would acceptthe emphasis of this movement while differing in certain details from both its high priests.

Man of various sheels of

Neo rthodoxy talks much about the importance of that which This impresses many people as transcends ordinary life, and seep from the older Modernism with aits noonstant purely naturalist 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 and out clearly that though Neo-Orthodoxy may sound at times like historic Christianity, actually it is merely a further extension of the older Modernism. Its Christian represent a philosophy framed in the minds of human thinkers rathern than a presentation of that which is taught in God's inspired Word. A few who use the terminology of Barthianism are real Christians who feel that they are deriving help in their Christian stand from The majority, however, are men whose actual an unexpected sourse. view is nearer, the oldern Modernism than an act In their mouths historic Christian terms take on an entirely different significance from that which they have had in the Christian Nowhere is this clearer than in the statements of the Orthodox regarding the Bible. To them it is not a book to study and To learn what God has said, to use but only a source to put us in a frame of mine where we may receive a mystic experience. entiate between the Bible and the Word of God and consider only to be the Word of God which, has actually produced an experience in the man using the term. Against one of the most subtle methods ever