

called the "New Theology" made a violent attack on supernaturalism and orthodox theism, calling them "deism" and "spatialism". For the "New Theology" God's location was at first in nature, but in the 1920's a humanistic wing located God (for those who still used the term) within human goals and values. This mood was reflected in the Gospel of Social Christianity, which was driven by the optimistic hope that the Kingdom of God can come in and through the United States, reforming individuals and groups by means of a sermon on the mount ethic. Here Walter Rauschenbusch exerted great influence. When World War I came, it was looked upon in the United States as a necessary dark step toward better things. Hence the 1920's in the United States were marked by such classical Liberal works on the immanence of God as J. M. Snowden, *The Personality of God* (1920); H. A. Jones, I (1922); C. A. Beckwith, *The Idea of God* (1922); G. B. Foster, *Christianity in its Modern Expression* (1924); J. F. Newton, ed., *My Idea of God* (1926); D. S. Robinson, *The God of the Liberal Christian* (1926); J. E. Turner, *The Nature of Deity* (1927); J. W. Buckham, *The Humanity of God* (1928); Richard Roberts, *The Christian God* (1929); and E. S. Ames, *Religion* (1929).

Hence the first three decades in England and the United States, and the first two decades in continental Europe, are marked by the culmination of the theism of immanence.

A number of transitional factors contributed to the coming of the new mood of transcendence. Four factors in particular may be mentioned:

(1) Criticisms of middle-class culture

In Europe, Kierkegaard, Nietzsche, Strindberg, and van Gogh were early prophets of revolt against what they called the "bourgeois spirit". In the United States, Herman Melville, Samuel Clemens, Theodore Dreiser, H. L. Mencken, and Sinclair Lewis were blasting away at the foundations of American middle-class morality and its assumptions at the same time that theologians were saying "man is recognized as divine." These social critics sensed something in culture and in life itself that was shaky if not downright rotten. They attempted to uncover it!

(2) New currents in philosophy

On the Continent, early criticisms of Hegel (Schelling, Kierkegaard, Feuerbach, Nietzsche, Marx, Trendelenburg, etc.) set the stage for the coming of a more realistic temper. Existentialism was the strongest reflection of this reaction, emphasizing Idealism's mistake of identifying statements about existence with existence itself, and the finitude and estranged nature of human existence as discontinuous with the divine.

In addition to Existentialism's rejection of the continuity principle of Hegel, a new emphasis came to be placed on the "other person". Kierkegaard and Nietzsche had emphasized the uniqueness of individual existence, thus setting the individual over against other individuals. Nicolas Berdyaev and especially Martin Buber developed these insights into the concept of the Other. Buber is especially important for his classic analysis, in *I and Thou*, of the relation between the Single One and the Other, thus pointing the way, in relating man to God, to transcendence. Applied to God, this transcendence asserts God to be the irreducible Other.