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A Princeton Professor's View of the Cross

By the REV. EDWARD J. YOUNG, Ph.D.

Assistant Professor of Old Testament in Westminster Theological Seminary

WHEN the Lord Jesus Christ suffered and died on the Cross, what was He seeking to accomplish? To this question many answers have been given. The question may rightly be answered in different ways, as various aspects of Christ's saving work are stressed. Essentially, however, all these aspects center about one basic fact, namely, that our blessed Lord by His death reconciled God to the sinner. But any answer which is incongruous with or contradictory to that one basic fact is incorrect.

In short, this is the gospel. Man, through Adam's transgression, is born into the world in an estate of sin and misery. Since man possesses a sinful nature, his every act proceeds from an evil heart, and naught that he does can please God. His sin leads to everlasting death. Because he has offended God, man cannot receive divine favor or blessing, unless satisfaction be first rendered to God's justice. No mere man can make such satisfaction. But Jesus Christ the Lord has fully satisfied God's justice by the shedding of His precious blood upon the Cross. "Without shedding of blood, there is no remission", the Bible asserts. The blood of the Lamb of God, however, has been shed and, upon the basis of this glorious fact, God may, in perfect justice, freely pardon the sinner.

This is the plain teaching of the Bible. When our Lord died, He died to reconcile God to His own. The atonement is an offering primarily unto God and not

to man. He "gave himself up for us, an offering and a sacrifice to God" (Eph. 5:2) and He "offered himself without blemish unto God" (Heb. 9:14).

Furthermore, according to the Bible, Christ is our great High Priest, and He has performed the work of a priest. Now, a priest is a mediator between God and man. He represents man before God. He acts to procure the favor of God for sinful man. So Christ as a priest once brought an offering to secure the favor of God for mankind. It is as a priest too that He now lives to intercede before God on behalf of His people. In fact, it is only through Him that men may draw nigh to God.

The sacrifice which Christ presented was a sacrifice of infinite value. It was Himself. He brought His own most holy and precious blood. This as our High Priest He offered unto God, not unto man. He "gave himself up for us, an offering and a sacrifice to God, for an odor of a sweet smell" (Eph. 5:2).

Christ is also set forth in the Bible as performing a work of propitiation. That is, He has done all that which was necessary so that God, in perfect consistency with His nature, might pardon and bless the sinner. Hear the words of Scripture: "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time, his righteousness: that he might

be just and the justifier of him which believeth in Jesus" (Rom. 3:25, 26).

Again, the Bible constantly emphasizes the fact that Christ is our substitute. He gave His life "a ransom in the stead of many" (Mark 10:45). "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement which procured our peace was upon him, and with his stripes we are healed" (Isa. 53:5). It is obvious that Christ is our substitute before God; He is not God's substitute before us.

There is not space in this brief article to say more about the Biblical teaching of Christ's death. Sufficient has been indicated, however, to make it clear that His death was intended to reconcile God to man and not primarily to reconcile man to God. This clear teaching of the Bible has found expression in many of the creeds of the church. For example, the Westminster Confession says, "The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father; and purchased not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him".

Dr. Kerr's View of the Cross

Throughout the history of the church, however, there have been those who have refused to accept this plain teaching of the Bible. Among other errors, there has appeared from time to time the assertion that Christ's death was not at all to reconcile an offended God to mankind but rather merely to produce a change within man, to reconcile man to God. The latest to propagate this serious error is the Associate Professor of Systematic Theology in Princeton Theological Seminary, the Rev. Hugh Thompson Kerr, Jr. The propagation of this antisciptural error appears, not in some openly-avowed modernistic magazine, but rather in *The Presbyterian*, a supposedly conservative journal. In the issue of April 8, 1943, occurs an article by the Princeton professor entitled "The Cross is Crucial". We are primarily concerned with certain statements made in the final para-

graph and, therefore, it is here reproduced in full. It is as follows:

Finally, it may help us to understand the meaning of the Cross if we think of it as God's condemnation of sin and, at the same time, as God's supreme revelation of His saving love. To put it negatively again, we may not catch the significance of the Cross if we hide its plain message behind theories of atonement and reconciliation. It may be that theories are necessary and useful, but we must remember that the Cross is God's saving act and not a theory. Or to put it differently, we must realize that our faith in the Cross of Christ must be personal, or as the Barthians say, existential. Somebody else's faith will not help me, and somebody else's theory of how the Cross saves may or may not prove an adequate explanation for me. The Early Church thought of atonement as ransom paid to the Devil; the Middle Ages following Anselm thought of Christ's death as satisfaction for God's honor; Abelard and his modern imitators were chiefly concerned with Christ's selfless sacrifice; the Reformers and the Puritans, in a time of political upheaval, used the legal and governmental language of justice and substitution to express the way of reconciliation. These and other interpretations are all worthy of consideration since they all purpose to interpret the Cross. Yet they are not all of equal value, and no one can perfectly communicate what, we have said, is essentially ineffable

and mysterious. It is not simply that theories are inadequate, but that we are saved not by assent to any particular theory of the Cross, but by the faith that "Christ died for our sins." This conviction, which is born of a sense of penitence (in so far as the Cross reveals man's sin for what it is) and thankful devotion (in so far as the Cross reveals God's forgiveness), must precede and condition any theory of how atonement is possible. Unless that personal conviction exists, theories are not only valueless, but definitely dangerous. For example, any theory of atonement which suggests that God stands aloof from man and must be reconciled to man is not worthy of serious concern, for it is manifestly out of touch with the New Testament and with the Christian experience. The Christian believes that the Cross reconciles man to God, not God to man. If God had to be reconciled to man, atonement in any sense would appear to be impossible, and one wonders if such a conception of God is in any sense Christian. No, if we are to understand the message of the Cross, we must seek to interpret it as God's way of redeeming and reconciling sinful men to Himself. That God takes this initiative, that forgiveness and newness of life are offered, that Christians throughout the ages have testified to the saving power of the Cross—this is surely a Gospel to preach and a Gospel to hear again and again.

"I know not how that Calvary's Cross
A world from sin could free;
I only know its matchless love
Has brought God's love to me."

In the first place, it may be remarked that the thought is not always very clear. It is said that "we are saved not by assent to any particular theory of the Cross, but by the faith that 'Christ died for our sins' ". Well, what is the assertion "Christ died for our sins" but a theory of the Cross? Christ died on the Cross—that is a fact. The Bible says He died for our sins—that is an interpretation of the fact. It is a theory of His death. It is one explanation of why He died. Hence, if we are saved by the faith that He died for our sins, we are saved by a theory of the Cross.

But far more dangerous and far more serious is the assertion that "... any theory of atonement which suggests that God stands aloof from man and must be reconciled to man is not worthy of serious concern, for it is

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A Yielded Life

A Study in Christian Ethics by the REV. CHARLES E. STANTON
Pastor of the Cornville Orthodox Presbyterian Church, Cornville, Maine

THE subject of ethics, when first mentioned to us, will probably sound quite uninteresting. But there is a different way of thinking about it. Let us think of the strongest and most beautiful personalities we have known, and realize that ethics is a science, the study of which will enable us to become more like these people. When we think of ethics in this way it becomes a subject pulsing with life; and especially so for young people, for in youth our hearts are more easily stirred with the desire to develop strong and beautiful characters.

Now we learn in school that there are two approaches to any science. The first approach is that of learning the theory of the matter. The second approach is that of using the laboratory where we observe the theory in actual operation. The science of ethics may be studied in both of these ways. First the Bible tells us how we ought to live. That is the theory. And then the Bible demonstrates in the lives of its characters how these principles of conduct ought to be put into practice. As we think together about this subject of Christian Ethics, we shall use the laboratory approach. We shall observe how some of those great principles of Christian conduct set forth in the Bible and summarized in the ten commandments have been put into practice by various outstanding Bible characters.

The first principle of Christian conduct which we want to discuss is that of submitting ourselves to God's plan and purpose for our lives. We shall study it as we find it demonstrated in the life of Mary, the mother of Jesus. The life of Mary unquestionably constitutes one of the most beautiful illustrations, either in the pages of Scripture or of church history, of a life yielded to God's will and plan. And we are fortunate in that we can discover from the Scriptural records of her life how she learned this principle of submitting her life to God.

As we read the brief passages of Scripture which give us all the information we have about Mary, it soon becomes evident that she loved the Word of God deeply and was dili-

gent in the study of it. Mary's deep love for the Word of God and her familiarity with it are revealed in several ways even in the few verses which tell us about her. We notice it first in the poetical words by which her praise to God found utterance when first she knew she was to be the mother of the Messiah. These words have been called by the church the "Magnificat", and they are made up almost entirely of passages from the Old Testament. Yet it is no mere recitation of Old Testament passages that Mary gives us in this hymn of praise. Rather, so deep was her love for the Old Testament and so thorough her familiarity with it that, in this hour of consciousness of divine favor, the most natural way she found of expressing her joy was to use the phrases of her beloved Scriptures. Anyone can memorize verses from the Bible and quote a number of them together at any particular time. But it is only by constant association with the Bible in reading and meditation that it can become so much a part of us that in the hour of crisis our natural and spontaneous expression will be in Scriptural phrases.

There are, in the few verses that tell us about Mary, other evidences of her familiarity with the Old Testament and her diligence in the study of it. We find her, for instance, ac-

companying her husband at a later time as he traveled to Jerusalem to observe the Passover feast. Now it was required of Jewish men that they go up to Jerusalem for the yearly feasts, but this was not required of the women. It was only the most devout of the women, those prompted by a love for the sanctuary of God and an eagerness for further instruction in the Scriptures, who made this effort. Other women would feel that their household duties prevented them from taking the time for these trips to Jerusalem. But Mary's love for God's Word was first in her heart, and everything in her life centered around the one thing so precious to her. People always find time for the things they consider the most important.

We notice still another proof of Mary's familiarity with the Old Testament Scriptures. It is the calm way in which she accepted the most amazing role any woman was ever called upon to fill. Those who are familiar with God's ways in the past will discover a oneness in manner and purpose between God's dealings with others and God's dealings with themselves. Through familiarity with the Scriptures, we learn to recognize God's ways with men. We learn how to discern God's guidance in our lives and to recognize those paths of service in which God would have us walk. And with that power of discernment which comes only through familiarity with God's Word, Mary knew that this amazing role was her God-given privilege and duty.

And now the supreme test came to Mary. Would she or would she not be submissive to God's will? The question faced her at an unexpected hour, just as it comes to each of us when we least expect it. Perhaps it seems to us, as we look back, that it should not have been hard for Mary to give herself to God in this high privilege. But why is it so desperately hard for us to give ourselves wholly to God? It was no easier for Mary than it is for us.

An angel appeared to Mary and announced to her that she was to be the mother of the Messiah. What an

An Unavoidable Delay

DUE to matters beyond our control, it has become necessary to postpone publication of the concluding installment of the article "Our New Order in East Asia," by the Rev. Floyd E. Hamilton, the first part of which appeared in *The Presbyterian Guardian* of July 25th. We ask the indulgence of our readers in this unavoidable delay.

announcement! For centuries it had been the hope of each devout Jewish girl that she might become the mother of the Messiah. And yet God assures us that each of us has a work as unique and important as that of Mary, for Christ said, "Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother". It requires true faith to be able to believe that the work we have to do is important to the advancement of God's Kingdom, just as it required true faith for Mary to believe she was to be the mother of the Messiah.

Let us notice the doubts and fears that must have assailed her heart. She was betrothed to Joseph but not married to him, and now the angel told her she was to become a mother. In loose days like ours, we might fail to understand the awful shame and horror that would come to a girl like Mary, with her godly Jewish background, if she were thought guilty of immorality. She could not help fearing what Joseph, to whom she was betrothed, would think. She knew that only some miracle of God would keep him from putting her aside as guilty of immorality. And how terrible a thing to be cast out by her family and friends as guilty of that sin, the penalty for which was death by stoning!

Yet, with these awful fears tearing at her heart, when it seemed that, from any conceivable human viewpoint, she was about to lose everything that a girl treasures and hopes for, she replied to the angel, "Behold the handmaid of the Lord; be it unto me according to thy word". Mary yielded herself completely to God, even though it surely must have seemed to her the ruining of any hopes she had ever had of happiness. As a result, she gained everything and lost nothing—but at the time she could not have foreseen how this might be, any more than we can see how all things will work together for good in our lives if we submit ourselves wholly to God.

We have, then, in Mary's life a supremely beautiful and useful example of a girl who by faith rose above doubt and fear, and was obedient to God's will. But there is another aspect of her submission of herself to God which we must not overlook. That day when Mary said, "Behold the handmaid of the Lord", she had not yet completed the supreme act of

obedience of her life. She had only begun to learn obedience to God. Upon her was placed the solemn responsibility of mothering the One who, even as He lay in her arms, was the Son of God and equal with God the Father in power and glory. Now Mary did not understand all of this at the beginning, but step by step God gradually led her into an understanding of these things. She knew that in this Son of hers a mystery was involved which she could not fathom, so she pondered these things in her heart—and she went on serving God and submitting her life to Him. Like Mary, we find much that is mysterious in our lives, but we must not falter or doubt because of this. Let us indeed ponder these things in our hearts, but let us also press on without hesitation in the path of duty that lies before us, as Mary did.

Enough is recorded of Mary's life to show us that her complete obedience to God's plan and purpose was a matter of progress all through her life. She made several mistakes in her attitude toward her Son Jesus, such as the time she rebuked Him when He lingered at the temple and later when she would have restrained Him from preaching. Her mistakes were similar to the mistakes we all make and for the same reason, namely, that her life was cast upon a grander scale than she supposed and this Son of hers was greater than she knew—even as all our lives are cast upon a grander scale than we realize, and the work God gives us to do is more important than we understand.

Each step of the way, however, Mary still yielded her life to God to walk before Him in the way God chose to lead her. And gradually, through her obedience to God, God led her into a fuller understanding of how great was this Son of hers. She knew then that He came into the world as God dwelling in man to be the Saviour of His people, and her Saviour also. And finally, at Calvary where they nailed her Son to the cross, Mary was also there, still yielding her life to God's plan and purpose, though at the cost of crushing heartache, not understanding why this was necessary but still trusting wholly in God. And in the last glimpse of Mary that the Bible records, we see her as a charter member of the infant Christian church, still humble, believing, her whole life still submissive to God.

This progressive obedience of Mary's life ought to characterize each of our lives. God has a different way for each of us than that which we have planned for ourselves, a larger and a better way, even as God's plan for Mary's life was so much more noble than any she could have imagined for herself. And in eternity we shall better realize how much more significant were our lives on earth than we could realize while we lived them.

(EDITOR'S NOTE: This is the first of three studies by Mr. Stanton in the field of Christian Ethics. The second will appear in an early issue.)

Elizabeth Richards Bedford

MRS. Elizabeth Richards Bedford, wife of the late Alonzo F. Bedford, died in her eightieth year at her home in Carlisle, Pa., on August 24th. A member of a family long prominent in the Cumberland Valley of Pennsylvania, she was the last in a direct line of descent from Scottish covenanters. She had been a lifelong member of the Second Presbyterian Church of Carlisle until 1936, at which time she and her sister, the late Miss Anna M. Richards, withdrew to become members of The Orthodox Presbyterian Church.

Mrs. Bedford was a member of the Calvary Orthodox Presbyterian Church of Middletown, Pa., and for nearly seven years Orthodox Presbyterian church services were held weekly in her spacious home in Carlisle. She was one of the early supporters of Westminster Theological Seminary and was a member of the committee of the J. Gresham Machen Memorial Fund which was so active in securing the new campus for the seminary in 1937. As a Christian lady she was beloved by a host of friends who always found a hearty welcome in her gracious hospitality.

In the death of Mrs. Bedford and her sister, Miss Richards, who died December 1, 1942, The Orthodox Presbyterian Church and Westminster Seminary have lost two loyal friends and supporters. A host of individuals too were blessed by their Christian friendship.

The funeral service was held at Carlisle on August 27th, with the Rev. Edward L. Kellogg, pastor of Calvary Church, officiating.

The Doctrines of Spiritism

By the REV. T. C. VAN KOOTEN

Pastor of the Christian Reformed Church of Volga, South Dakota

IN SPITE of the fact that the Bible clearly condemns Spiritism, Spiritists themselves claim to be the only real expression of the Christian religion. The Spiritist tells us that he is continuing the work of Christ who, according to their thinking, was nothing more than a medium. Jesus, they assert, had a very sensitive soul, and was in close touch with the spirit world. His miracles were performed by such great occult powers as were known to him, and are now being discovered by the Spiritists. With a mysterious show of these occult forces the Spiritist now seeks to persuade the unwary that this system of spirit manifestation is identical with true Christianity. One would think that only a fool would be gullible enough to believe such idiocy! Witness the great difference between Christ's work and that of the Spiritists. Christ spoke and worked. He did not induce a condition or a state. Christ worked in the open. He did not work in secret (John 18:20). The Spiritist works in the dark, preferably at night in a poorly lighted room. If these are the works of light, why not come out in the open with them? Christ performed no miracle when there was no faith (Matt. 13:58). The Spiritist seeks to persuade by fantastic and pseudo-miracles. Christ's efforts always contributed to a definite purpose, that is, to seek and to save the lost. What constructive purpose can be served by the tipping of tables, by tappings on the wall, and by many of the common phenomena at the séances? Christ was never an exhibitionist. The Spiritists have developed a show of their own. Christ had nothing to do with the spirits of His day. He never referred to a spirit, except to call it evil. In conclusion, the Spiritists cannot cite one passage where Christ encourages Spiritism, either explicitly or by implication. Even a cursory survey of Christ's works shows that He condemned it completely. Yet the Spiritists have the audacity to say they are faithful to the Christian religion. Theirs is but another effort of Satan to overthrow the truth, and in Spiritism Satan again comes in the garb of an angel

of light.

If we study the individual doctrines of Spiritism we find that this particular "angel" has been shorn of his wings and appears quite naked. An exhaustive analysis of those doctrines is impossible here. I wish only to point to some of the cardinal beliefs, such as those concerning God, sin, and salvation, and show that in each of these doctrines the Spiritist is anti-christian.

The Doctrine of God

One's doctrine of God is always fundamental to one's religion. What we think of God and His Christ is the foundation of all our thinking. First, what do the Spiritists believe concerning God? "We abrogate the idea of a personal God" (this quotation, as well as those that follow, are from *The Chaos of Cults* by Jan Karel Van Baalen, pages 30 and 31. This book is heartily recommended to everyone who desires a brief survey of all the popular cults and a refutation of their tenets upon the basis of Scripture). "It should be understood that there are as many Gods as there are minds needing Gods to worship; not only one, two, three, but many. . . ." The Spiritists believe in many impersonal Gods.

The thrust of the entire Scriptures is to reveal a personal God. They become nonsense if we deny the personality of God. What would John 3:16 mean if there were no personal God?

Closely bound up with the Spiritists' doctrine of God is their conception of Christ. "What think ye of Christ?" shall always remain a basic question. The answer of the Spiritist is as follows: "The miraculous conception of Christ is merely a fabulous tale". "Christ was a good man, but he could not have been divine, except in the sense perhaps that we are all divine". "What is the meaning of the word Christ? It is not, as is generally supposed, the Son of the Creator of all things. Any just and perfect being is Christ". So the Spiritists have only a limited, human, modernist Christ. The Bible says, "In the beginning was the Word, and the Word

was with God, and the Word was God" (John 1:1. See also Rom. 9:5; John 8:58; 3:13). The virgin birth is clearly taught in Isa. 7:14 and Luke 1:31, 34, 35. The only question is this: Shall we believe God or man?

Sin and Atonement

Sin and atonement are closely bound together. The Spiritists say, "Never was there evidence of a fall!" "Your atonement is the very climax of a deranged imagination, and one that is of the most unrighteous and immoral tendency". "The orthodox doctrine of atonement was a survival of the greatest abuses of the earliest times and it was immoral to the core. The reason for this doctrine is that you are born into this world a lost, ruined, hell-deserving sinner. But what an outrageous lie! Does not your blood boil with indignation at such a doctrine?" "One can see no justice in a vicarious sacrifice". The Spiritist denies the Biblical account of the fall into sin, the reality of hell, and the fact of the atonement. But read Genesis 3, if you would learn of the fall of man. And as for the vicarious atonement of Christ, a denial of that doctrine is tantamount to tossing God's Word into the discard. (Read Rom. 4:25; Isa. 53:6; John 1:29; II Cor. 5:21; Gal. 3:13; Heb. 9:27.)

One might continue to cite the antichristian doctrines of the Spiritists. They deny the Scriptures to be God's inspired Word. They deny death and hell, as well as the resurrection of the body. Their denial of death is a repetition of Satan's falsehood in the garden of Eden, when he said, "Ye shall not surely die".

Two things become very evident when we place the tenets of Spiritism in contrast with the doctrines of the Bible: (1) On every score, Spiritism is absolutely opposed to the doctrines of the Scripture. Spiritism and historic Christianity form a thoroughgoing and consistent antithesis. (2) It is a strange yet meaningful fact that Spiritism never attacks any heretical Christian position, but only the orthodox stand. These two facts should be enough to brand the entire movement as spurious.

The Witch of Endor

In our survey of Spiritism thus far, we have found that the Scriptures not only explicitly forbid all attempts to communicate with the dead but also that the tenets of Spiritism are opposed to the truth as revealed in God's Word. However, we cannot dismiss the subject of Spiritism and the Bible without recalling that there is an incident recorded in the Scriptures where the spirit of a departed one seems to have been called back. The account is found in I Samuel 28. Each of us should read this chapter carefully to familiarize ourselves with the details. Many interpretations have been offered to explain the presence of Samuel. The difficulty of course lies in the question of whether or not Samuel's spirit was really there? And there are difficulties no matter which interpretation you favor. If you contend that Samuel really did appear, the question arises, Would God allow a thing He had forbidden again and again? And, did the witch really have power over the spirit of Samuel to call him forth? Notwithstanding all its difficulties, I shall venture to defend the position that the spirit of Samuel really did appear. I would advance the following considerations: (1) At the outset one must concede that Samuel came forth under the direct command of God. Samuel was not under the power of the witch, but of God. Samuel was sent by God on this occasion because God had a definite message of judgment for Saul. There was no concession on the part of God in sending Samuel, for Samuel came bearing only a message of judgment; and furthermore, the very fact that Saul had consulted with the witch added to his judgment (see I Chron. 10:13). (2) The terror of the woman, described in verse 12, proves that something happened here which she had not herself expected. The woman nonchalantly summons Samuel, but when the Lord actually sends Samuel, she is completely amazed. (Van Baalen, in *The Chaos of Cults*, page 29, contends that the woman may have been afraid when she recognized Saul, or when she saw the *elohim* (gods), verse 13. But verse 12 says plainly that the woman cried when she saw Samuel. Incidentally, I would make this observation about all those who seek to prove that Samuel did not appear here: If we follow their argument, we notice they must constantly and sometimes

artificially manipulate the stated facts to force them to fit in with their interpretation.) (3) A commonsense reading of verses 12 to 20, without any preconceived notions as to what could or could not happen, would indicate that Samuel was actually present. There is no intimation that the events were not as recorded. (4) Samuel is definitely named five times in the narrative. (5) In verse 15 Samuel says to Saul, "Why hast thou disquieted me, to bring me up?" This question fits in with the thought that God actually sent Samuel. In the other interpretation, these words are just a bit of shrewd acting or "manipulation" on the part of the witch. (6) As we read the account in I Samuel 28, we see that the message was given to Saul by Samuel. This fits in with the belief that the medium really did not accomplish the materialization of Samuel. On the other interpretation, the woman herself would be speaking to Saul. In verse 21 we read, "And the woman came to Saul". This seems to indicate that the woman stood somewhat out of the affair. (7) The details of the prophecy in verses 15 to 19 indicate divine inspiration. The prophecy was actually fulfilled. Would God use a scheming, lying witch to bring an accurate prophecy and incorporate such material in His Book as evidence of His mighty works? Of course, that is possible, but it was just as possible for God to send Samuel—and more probable.

Even though it be proved and accepted that Samuel did actually appear at Endor, the Spiritists still would have no Scriptural basis for their practice. The account shows that if Samuel was present, he was sent by God; and Saul was severely punished for the very thing he did there. Saul added to his condemnation by going to the witch of Endor (I Chron. 10:13). God did not make any concession to Spiritism at Endor. All Spiritism, then, is completely condemned and contradicted by all of Scripture.

(To Be Continued)

A Princeton Professor's View of the Cross

(Concluded from Page 242)

manifestly out of touch with the New Testament and with the Christian experience. The Christian believes that

the Cross reconciles man to God, not God to man". How, we ask, can anyone who has ever read the Bible carefully make such statements?

"Not Worthy of Serious Concern"

If this is so, then why did the Romish Church at the Council of Trent speak of Christ as having "rendered satisfaction on our behalf to God the Father"? Why did the Augsburg Confession say of Christ that "by his death he made satisfaction on behalf of our sins"? Why did the Westminster Confession speak of His purchasing reconciliation and an everlasting inheritance in the kingdom of heaven by "his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God"? Yes, and far more important, why did the Holy Spirit, speaking through the mouth of the Apostle Paul, say that Christ "gave himself up for us, an offering and a sacrifice to God, for an odor of a sweet smell" (Eph. 5:2)?

"Out of Touch With the New Testament"

In the beginning of this article it was shown that this precious doctrine that Christ has reconciled an offended God to His people is the very heart of the New Testament teaching. If this were not so, all that the New Testament says about Christ as a Priest would be so much idle chatter. All that it teaches about Him as our sacrifice, our propitiation, the One who performs a work of expiation, our Redeemer—all this would be unintelligible. All that it says about His death for our sins, on our behalf, for us, or in our stead would have to be discarded. What is really out of touch with the New Testament is not the blessed doctrine of Christ's satisfaction, but the strange form of the Moral Influence Theory which Dr. Kerr, despite the fact that elsewhere he characterizes this theory as unsatisfactory, appears to teach.

"Out of Touch With the Christian Experience"

Is this so? What about the following words of Spurgeon? "When I was in the hand of the Holy Spirit, under conviction of sin, I had a clear and sharp sense of the justice of God. Sin, whatever it might be to other people, became to me an intolerable burden.

It was not so much that I feared hell, as that I feared sin; and all the while I had upon my mind a deep concern for the honor of God's name and the integrity of His moral government. I felt that it would not satisfy my conscience if I could be forgiven unjustly. But then there came the question: 'How could God be just, and yet justify me who had been so guilty?'"

What about the words of the hymn,

"Other refuge have I none,
Hangs my helpless soul on Thee"

or,

"What Thou, dear Lord, hast suffered,
Was all for sinners' gain.
Mine, mine was the transgression,
But Thine the deadly pain."

or,

"There was no other good enough
To pay the price of sin.
He only could unlock the gate
Of heaven, and let us in."

Does not Dr. Kerr know that the devotional literature of the ages is filled with expressions of love to God because of the wondrous thing which He did when He offered up His only begotten Son to be a sacrifice to avert the wrath of God from men?

It is time that Presbyterians awoke to the erroneous teaching which has been coming out of Princeton Theological Seminary. What the Princeton professor says about the Cross is one thing; what the Bible says is another.

There once was a professor at Princeton Theological Seminary named Charles Hodge. Concerning the theory which the present Princeton professor characterizes as "not worthy of serious concern" Charles Hodge wrote, "It is against this rock,—the substitution of Christ in the place of sinners; his making a full satisfaction to the justice and law of God, thus working out for us a perfect righteousness, by which we may be justified,—that the assaults of philosophy falsely so called, and of heresy in all its forms have been directed from the beginning. This it is that the Gnostics and New Platonists in the first centuries; the Scotists and Franciscans during the Middle Ages; the Socinians and Remonstrants at, and after the Reformation; and Rationalists and the speculative philosophy of our own age, have striven to overthrow. But it remains, what it ever has been, the

foundation of the faith, hope and life of the Church".

To this long list—the Gnostics, New Platonists, Scotists, Franciscans, Socinians, Remonstrants, Rationalists,

proponents of speculative philosophy—must now be added the name of a successor of Dr. Hodge, the Associate Professor of Systematic Theology at Princeton Theological Seminary.

A New Testament Introduction

A Review by the REV. NED B. STONEHOUSE, Th.D.

Professor of New Testament in Westminster Theological Seminary

INTRODUCTION TO THE NEW TESTAMENT, by Henry Clarence Thiessen. Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich., 1943. 347 pages. \$3.50.

WE TAKE pleasure in calling our readers' attention to this new book which deals with the questions of the origin of the individual books of the New Testament and of this volume as a unit. In a field where most contributions bear a Liberal or, at best, a mediating stamp, it is encouraging to encounter a serious and comprehensive work which aims to treat these questions from the point of view of belief in the inspiration of the Scriptures. The believer in the Bible, no less than the Liberal critic, should be concerned with the origin of the Scriptures. Indeed, he should surpass the Liberal in this regard, for his high estimate of the need of a true understanding of these writings should stimulate his interest in their origin in history. No really serious student of the Bible can afford to neglect the data which bear upon the manner in which the New Testament came into being.

One of the merits of the work under review is that it has aimed at comprehensiveness of treatment. Besides surveying such matters as attestation and authorship, background and destination, occasion and date, and purpose and plan of each of the twenty-seven books, the author deals at some length with the canon and text of the New Testament, and even includes a special chapter on the inspiration of the New Testament. The review of the evidence from tradition and from the New Testament itself is on the whole carefully done. The author "makes no claim to originality beyond that of incorporating the new discoveries into the conservative position" (p. vii). One who is familiar with the literature in this field, therefore, will expect to discover little that

is new on most questions, but a restatement of the case for traditional positions is by no means on that account judged to be wasted effort.

A distinctive feature of this volume, which will appeal to the Bible-believer, is that the author clearly states his conviction with regard to the decisive doctrine of inspiration and, moreover, takes this judgment into account all along in his discussions. At times indeed we consider the introduction of this conviction as less happily done than at others. At times the appeal to this doctrine appears to be offered as a substitute for a reasoned argument for his positions, with the result that a note of dogmatism is displayed. This tendency will perhaps not disconcert the average reader to any great extent, although it is likely to detract from its usefulness as an apology for the orthodox position.

In connection with the author's discussion of the purpose and plan of the several writings, considerable attention is devoted to a survey of their contents. Students of the New Testament who wish aid in mastering the principal contents of the individual books will find these sections useful. Occasionally indeed Dr. Thiessen's modern dispensational point of view obtrudes in these summaries. On our part we are far from ready to concede that the data of Matthew and Revelation support some of the constructions placed upon them.

No criticism in detail of the various positions taken and defended can be undertaken in this brief notice. A few observations may, however, be in place. We should have very little criticism to offer of the discussion of textual criticism in the section devoted to that subject, but we cannot escape the impression that Dr. Thiessen is not ready to apply these principles consistently when certain special problems are surveyed, as, for

example, the conclusion of Mark and John 7:53-8:11. It is remarkable also that the author has never heard of scholars who regard Mark 16:8 as the original end of that gospel (p. 149).

The discussion of the Synoptic Problem also leaves much to be desired. For one thing, the survey of the various theories held in modern times hardly does justice to the so-called Interdependence Theory. It is stated that "this theory is not now held by any important scholar" (p. 104). Yet the fact is that this theory is essentially the view of Dom John Chapman, whose recent book is quoted in another connection. Moreover, the author hardly submits a telling argument against the theory of the priority of Mark when he observes that this position was propounded "just at the time when the Bible was losing its age-long position and prestige as the infallible Word of God" (p. 117). The modern vigorous attack upon the Scriptures clearly antedated the development of the theory of Mark's priority, which is now only slightly more than a century old. And even if the coincidence were admitted, it would not serve to undergird the traditional position in any substantial manner. In our judgment there is nothing degrading to the other evangelists to suppose that they would have made use of an earlier publication of the gospel. Plagiarism is not involved, for the presupposition of plagiarism is that a written work is a creative effort of an individual author. The gospel of Jesus Christ, on the other hand, was the common possession of the church, and a later writer, whether an apostle or not, might quite properly, if it suited his purpose, make use of the formulation of an earlier evangelist.

With most of what the author says in his own proposal of a solution of the Synoptic Problem, the reviewer is in agreement. It is doubtful, however, that adequate account has been taken of the close similarities of the synoptics in the grouping of materials and in linguistic details. It is quite possible to insist with Dr. Thiessen that the individual evangelists were not isolated completely from the history which they narrate, and thus to allow for a large measure of independence and yet to recognize a measure of interdependence. A complex hypothesis is not shown to be untenable or suspect merely because it is com-

plex. History itself is complex, and notably the history of the transmission of the gospel to the point where the fourfold gospel came to be published.

In spite of these disagreements, and others which might be mentioned,

we welcome this addition to the literature of the New Testament. Since it is not burdened with many technical details, and is written in an orderly and lucid manner, it may prove particularly useful to non-professional readers.

Today in the Religious World

By THOMAS R. BIRCH

Scottish Paradox

LAST month a group of about a hundred Church of Scotland ministers called for a more intensive study of theology within the church. They contended that the essential problems of the church are theological and that not until the church knows what it believes will it be ready and able to act. The movement arose out of anxiety over "the present fluid condition of the beliefs of the Church of Scotland" and its sponsors felt that "only when the theological groundwork is clear and steady will the superstructure be compact and effective".

Thus far we agree wholeheartedly. But suddenly we discover that this whole matter is a forceful illustration of what the liberal approach can do with apparently sound and conservative ideas. Phrases excellent in themselves mean one thing to the orthodox Christian and a totally different thing to the Modernist. The Scottish theologians next move, which was to them a logical answer to the challenge of their concern over theology, was to pass this resolution: "That among the more ultimate objects to whose attainment this theological discussion be directed are the following: (a) A Confession of Faith to replace the Westminster Confession of Faith; (b) A new Catechism; and (c) Manuals for the instruction of confirmation candidates or catechumens."

Episcopal Aloofness

Diocesan conventions of the Episcopal Church have been largely non-committal in their attitude toward the Basic Principles for unity of the Presbyterian Church in the U.S.A. and their own denomination. Twenty-nine of the seventy-one dioceses are reported to have failed even to bring up the matter for discussion, eight were

outspokenly against the adoption of the Basic Principles set forth by the Joint Commission's report, while ten declared themselves in varying degrees favorable to their adoption. Only two of the seventy-one dioceses reporting will send delegates to the General Convention with specific instructions for voting on the issue.

Scriptures for the Armed Forces

In the third year of its War Emergency Program, the American Bible Society distributed 1,500,767 Bibles, New Testaments, and portions of the Bible to the armed forces and the Merchant Marine—topping by nearly 500,000 the total number of volumes distributed during the two previous years of the program. In addition, the Society announced, churches and other organizations have distributed to men and women in specific branches of the service, 912,361 service Testaments.

The Society also reported that Scriptures in thirty-four languages are going to prisoners-of-war and refugees throughout the world. Scriptures in Russian head the list in volume of distribution. French prisoners receive the second largest number, English the third.

The Society announced that acute shortages of Bibles for civil populations exist in Italy, France, Belgium, Hungary, Rumania, Poland, and other Axis-dominated countries. To meet shortages it is printing Italian Testaments and French Bibles and Testaments in Switzerland, for shipment into France and Italy. Printing of other editions in Polish, Czech, Hungarian, and Serbo-Croatian is anticipated in the near future.

In progress now is the printing of 200,000 Army Testaments in Spanish, for distribution to armed forces in Mexico.

The Presbyterian Guardian

EDITORIAL

The World is Still the World

ONE of the most common subjects of discourse today, when men get together to make speeches or when they sit alone to write columns, is the form of the post-war world.

On the one hand, we have those who look for radical changes in the national and international set-up. Here is a proposal for an international government and an international police force. Now we are told that England and America should rule the globe and maintain peace. Again religious liberals want the church to make the peace and set up a golden-rule dispensation. Closer at home, the Rev. Floyd E. Hamilton thinks we should engage in a long-term occupancy of Japan, with a view to changing a nation's thinking by quartering troops in its homes.

On the other hand, there are many who do not expect any very great change in the future world. There will be large and powerful nations and there will also be small and weak nations. There will be alliances, intrigues, and power politics. There will be colonies, trade regulations, armies and navies. There will be a jockeying for position, a seeking for advantage, and there will be gains and losses among the "haves" and "have-nots".

Without wishing to be called pessimistic, we confess that our personal expectations are along the latter rather than the former lines—and this for several reasons.

As Christians, we believe that the unregenerate human heart is deceitful and wicked. We believe that there are many unregenerate human hearts among the peoples of the earth, and we do not believe that being a member of the "United Nations" or submitting to "unconditional surrender" will do much to change these human hearts. In fact, we believe that, even among those nations which are most certainly on the road to winning the

war, there are many, many unregenerate hearts.

Nations and governments are composed of individuals. In general, it can be said that the character of a people determines the character of its governors and its government. This we believe to be true even in dictator-controlled countries.

Moreover, history seems to make it clear that, where there is a strong and self-conscious Christian community, the life of the nation and the character of the government is ordinarily of a high order. But where the Chris-

tian community deteriorates through an indifference to or denial of its true heritage, there the government and circumstances of the nation also deteriorate.

If this be true, and we believe it is, the only guarantee of a post-war dispensation of general well-being lies in a church which is self-consciously loyal to its divinely-given truth and divinely-appointed task. And on the opposite hand, the greatest enemy to post-war security, regardless of its pert phrases and its pseudo-Christian ideology, is a modernist church where truth has been discarded.

The church, then—to borrow an expression misused in the hands of Modernism—must be, with bold understanding, the Church. The church's greatest task is to put its own house in order, to make truth its bulwarks and justice its mainstay, and to found the whole upon the only foundation, which is provided not by the wisdom of man but in the sacrifice of the Son of God. And so also it must be the solemn duty of particular portions of the visible church to set this standard for themselves, and to insist upon it among their fellow-believers.

In so far as individual Christians have a voice in the determining of international questions, let them seek wisdom from above, and make decisions in accordance with the principles of truth, wisdom, justice, and charity. But let the church as a church remember that its business is with the faith of men, not the fortunes of nations.

For the world is still the world, the human heart is still depraved by nature, and deliverance from the guilt and power of sin is still through the shed blood of Calvary.

I suppose it is natural, after writing the above, that I should go on to say a word about the post-war generation. If we are to have a strong self-conscious and truth-loving Christian community in the coming days, we must begin now with those who will make up that community. According to the laws of the several states, this coming generation is being taught—what?

Is it being taught that the world is the creation of the sovereign personal God? Is it being taught that nature provides information as well as confirmation of its God? Is it being taught that the providential hand of

Westminster Opening

THE fifteenth annual opening exercises of Westminster Theological Seminary will be held on Wednesday, September 22nd, at three o'clock on the campus at Willow Grove Avenue and Church Road, near Chestnut Hill, Philadelphia. The address will be delivered by the Rev. Floyd E. Hamilton, general secretary of the Committee on Christian Education of The Orthodox Presbyterian Church. His subject has been tentatively announced as "The Tragedy of the Christian Ministry".

Attention is called to the fact that bus route 23-C now passes the seminary campus. On the afternoon of the exercises, buses will leave Germantown Avenue at Mermaid Loop at 1.52 and 2.36. For those coming from the opposite direction, buses will leave Glenside and Keswick Avenues, Glenside, at 2.11 and 2.55.

All friends of Westminster Seminary are cordially urged to be present at this important occasion.

God has in past ages guided the destinies of nations according to an all-wise plan—a plan which centered about the program for the redemption of sinners through Christ? Is it being taught that the authority of governments is divinely ordained of God, and that rulers are responsible to the sovereign Ruler of all? Is it being taught that the individual on this earth is continually dependent on the Giver of all good gifts, for life itself and for all the blessings that accom-

pany life? Is it being taught also that that individual was placed upon this earth to be, in his own sphere, himself a king over what is given into his hand, that through what he owns and uses he should glorify his Lord?

Is the coming generation being taught along these lines? If we are not mistaken, there is little of such education in the public schools of our nation. And were we to be content with the continuance of such an educational program, we should not be

surprised to see a generation appear in America that understands little of the significance of its faith for its life.

As a matter of fact, probably some of the gravest problems which will confront the post-war world are very closely related to the "little red schoolhouse" and "the barefoot boy with cheeks of tan" who receives there the training that will go with him through life. Look to the schools, my friends. The post-war world is there!

—L. W. S.

Keeping Christian Education Christian

By the REV. W. STANFORD REID, Ph.D.

Pastor of Fairmount-Taylor Presbyterian Church, Montreal, Canada

IN THE April 10, 1943, issue of THE PRESBYTERIAN GUARDIAN, the Rev. Floyd E. Hamilton pointed out the pagan character of modern secular education. This indifference, if not actual hostility, to Christianity on the part of modern educational institutions is obvious on every hand. The schools, colleges and universities frequently undermine the faith and beliefs of Christian young people. The answer, therefore, in the mind of Mr. Hamilton and others, is the establishment of an independent Christian educational system. Christian schools, colleges and universities, they feel, will go a long way toward counteracting the effects of the present indifferent or antichristian educational organization.

While we may be inclined to agree with this view, it must be realized that the establishing of such a system is only the beginning, not the end of our labors. Were not the American and, for that matter, the Protestant European educational systems Christian in their origins? Were not Harvard, Yale and Columbia universities all started as Christian colleges? Cannot the same be said of many European universities—Halle, Geneva and Edinburgh, besides the host of those founded under the aegis of the medieval church? Yet all these institutions have been largely paganized, so that from them into the schools and colleges of the western world are going teachers who have only pagan outlooks and humanistic philosophies.

When we study the history of a

university such as Harvard, we see that a great change has taken place in it during the past two hundred years. From being a center of the Christian faith, it became first of all Unitarian and is today nothing, except materialistic. This can be the fate of any or all Christian institutions of learning. And what is more, it can overtake a university, a college or a school in a comparatively short period of time. Such a danger faces every Christian educational establishment every day. Only constant watchfulness and care can keep them loyal to the purpose of their foundation.

The immediate question then arises as to the reason for this change in an originally Christian system of education. What has caused Harvard, Yale, Columbia and others to forsake their original Christian basis? For the answer to this query, we must turn back the pages of history for some hundreds of years.

The seventeenth century saw the beginning of the great expansion of man's knowledge of the world—a process which has continued down to the present time. Descartes and Newton are typical of those who started this development. Throughout western Europe, men began to investigate physical phenomena and speculate about them. Various laws and properties in the sphere of the physical sciences were discovered, while at the same time problems of law, politics, economics and philosophy were studied and investigated.

Those who dealt with these various

branches of human knowledge were not usually antichristian. Isaac Newton, one of the most outstanding physicists of his day, related the laws and facts which he discovered not to chance but to the overruling providence of God. At the same time, such a strong Calvinist as Increase Mather in Massachusetts was also intensely interested in the intellectual development of his time and doing considerable investigation on his own. These are only two examples, but many of the researchers of the day were devout believers in the saving work of Christ. They had no intention of attacking or destroying any part of the Christian faith. Some, such as Hobbes, were of course antichristian. But it can be safely said that many of the scholars of the seventeenth century, even if not Christians themselves, were too much influenced by Christianity to wish its destruction.

The church and the leading theologians, however, were not interested in the intellectual ferment going on around them. By 1670 Precisianism and Puritanism largely controlled their thinking. There was a tendency to become involved in minute theological controversies which had little spiritual value. Dogmatism became the order of the day, while no attempt was made to guide those making discoveries in secular subjects to a Christian interpretation of that which they had found. The church, particularly the orthodox side, tended either to ignore all these matters or to condemn them as worldly and

unfit for Christian interest. They did not seem to realize that it was their duty to interpret every fact in the universe in the light of their Christian faith. They tended to cut Christianity loose from life with the idea that the only thing worth serious study was theology. In this their attitude was much that of some Fundamentalists today.

As a result of this Christian neglect of physical and social sciences, by the end of the seventeenth century secular learning was almost entirely under nonchristian control. The philosophy of Descartes and Locke had developed into that of Leibnitz, Spinoza and Hume, appearing later as Rousseauism, Deism and finally as nineteenth century Materialism. The philosophical development in turn influenced thinking in other fields. Men, in dealing with physical phenomena, interpreted them from a purely immanentistic point of view. As everything was considered the product of natural law, God was left entirely out of account. This interpretation was applied likewise to the study of human society and even to Christianity. By 1850 the process was complete. Marx's *Das Kapital* and Darwin's *Origin of Species* merely summed up the development of a century and a half.

Christians had failed both to give a truly Christian interpretation of life and to apply it universally. The result has been the changing of a Christian educational system to one which is purely materialistic. Today we have the culmination of the process appearing in the present attack upon the importance and usefulness of liberal arts. No longer are literature, history and philosophy considered of any use. Only the practical, physical or money-making sciences are now considered worth studying. Even the government is adopting this point of view. Christians for a century and a half have failed to interpret the universe in Christian terms. Consequently pure materialism governs not only modern education but also modern thought in general.

Some may object at this point that after all our system is not so very much opposed to Christianity. In some schools the Bible is even taught—as English literature. Courses are given on such subjects as comparative religion. The system, we are told, is more neutral than antichristian. But

we must realize that neutrality cannot be antichristian. If we attempt to explain the universe in which we live on the basis of a neutral philosophy, we give a nonchristian interpretation. This is always the first step towards a radically antichristian view of the world. The results of neutral education, therefore, are not only nonchristian, they are usually opposed in every way to the Biblical interpretation of life and the world.

Thus it is not enough to start a school, college or university under Christian auspices. It is absolutely necessary that every phase of the institution's existence be permeated with the Christian view of God and the world. It must not only have courses in Bible and chapel services and the like. In every department all thought must be brought into captivity to Christ.

Sad to say, however, this is not the case in many so-called Christian schools or colleges at the present time. Their Christianity consists largely in extracurricular Christian activities while they do not teach evolution or communism in class. But, apart from these characteristics, they are no more Christian than any other educational body. Indeed, some will even go to the length of dismissing professors who endeavor in their classes to honor God as the sovereign of the universe. In teaching such subjects as science, mathematics, history, literature and the other elements of the academic curriculum, they are as neutral as any

nonchristian could wish.

This is not Christian education, but it is often what passes for it. The present writer has discussed the matter with many who have attended different so-called Christian schools and colleges. They usually speak highly of what these institutions have meant to them. But they frequently admit that they received very little guidance in applying what they learned in chapel, Bible period or catechism class to their academic subjects. As one put it, "My Christian education did very little to give me a really Christian interpretation of life". Another time, while talking to one who had been through both Christian school and college, I explained how nineteenth century history could be taught from a truly Christian point of view. I was surprised to find that the one to whom I was talking had never heard of such a thing before. "That is a new way of teaching history, uniting your Christianity and the events of the nineteenth century," was the comment. "I never received any training like that. It was always history or Christianity but never the two together".

If, however, the academic subjects and our faith are not combined, it means the end of Christian education. That is what happened in many of the older educational institutions, and it is what will happen in the newer ones. We cannot separate Christianity from life. When they are divorced, Christianity loses its vitality and life becomes purely pagan. Christianity ceases to guide our thought, and life becomes simply the product of innate laws and forces.

Before long such an attitude brings not only neutrality but even antipathy to Christianity. When the Christian interpretation is not provided, a nonchristian one will be. Before one is aware of it, he will have accepted a basically nonchristian view of economic life, of history, of social behavior and of nature. Once started, there is no telling where he will end. At the best, he will have a two-compartment brain, one side being Christian while the other is materialistic, pantheistic or even atheistic. Such a situation has done untold harm to Christians before now, and if it is allowed to prevail in so-called Christian educational institutions, they will soon lose their Christian character.

Zone Numbers

IF YOURS is one of the cities recently divided into numbered postal zones, please be sure to include your zone number in your address when sending in your renewal. If possible, please also supply zone numbers for all gift and club subscriptions, and for changes of address. New stencils will not be made for existing subscriptions, but when the present address stencils are changed it will be necessary for us to add the postal zone number.

How can we keep Christian education Christian? We must be sure that all its instruction is truly Biblical. Chapel services, Bible study periods and the like are not enough. Institutions are needed whose teachers and professors have a truly Christian philosophy both for their subjects and for their own lives. They must, as far as possible in our present unsanctified state, strive to be consistently Christian both in their classes and in their homes. If they are, they will be real factors in teaching students to think along Christian lines. The students must be made to realize what is included in a Christian interpretation of life. They must see that all the universe must be embraced in such a view, so that their whole lives manifest a truly Christian approach to all their problems, whether of learning,

art, music or even table-manners. Only then will they truly know how to think God's thoughts after Him.

Hitherto efforts to establish Christian education, by and large, have failed, except in a few instances. Few if any of the world's outstanding educational institutions are today Christian, although many started out as such. Why is this? Because they failed to teach the students how to think in a Christian manner, and failed to give them a truly Christian view of life and the world. This means today that we must do more than organize schools and colleges on a Christian platform. We must make sure that they will be and continue to be Christian by guaranteeing that every phase of their work will tend to bring men's thoughts into captivity to the Lord Jesus Christ.

abdicate a throne, it is absolutely essential first to be on the throne. A person who has never been king cannot possibly abdicate. The liberals simply assume that man is on the throne, but that is the very point at issue. If God is on the throne, and if man is not autonomous, then the liberal argument is completely irrelevant.

A third observation is all that the present limits allow. The liberal has argued that we must choose the yardstick, one revelation among other alleged revelations, and that no doubt we seek to persuade others of the truth of the revelation we have chosen. But to persuade is to appeal to the common ground of reason.

This very plausible argument is obtained only by misunderstanding the implications of supernaturalism. To convict supernaturalism of inconsistency, it is necessary to represent it accurately. The plausibility of the objection to orthodox Christianity results from combining a supernatural view of revelation with a purely naturalistic view of persuasion. And the result is easily shown to be inconsistent. But if persuasion and revelation both are understood supernaturally, no inconsistency can be found. For, be it observed, there is no such thing as a common ground between the Christian and a nonchristian system. From a world naturalistically conceived, one cannot argue to the God of the Christians. From a world-view that denies all revelation, one cannot produce a Biblical revelation. Persuasion therefore is not an appeal to a common ground or to a nonchristian reason. Persuasion must be regarded as a supernatural work of the Holy Spirit. The true Christian presents the Christian faith to unbelievers, he explains it and shows it in its fullness. Then the Christian prays that the Holy Spirit regenerate his auditor, renew his mind, and enable him to see the truth of what has been said. This is not an appeal to experience, or to reason, or to a common ground; it is an appeal to the sovereign God of the universe.

When the confusion inherent in the liberal attack on Christianity is thus made clear, the Christian can again sing

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

How Firm a Foundation?

By Ruling Elder GORDON H. CLARK, Ph.D.

DURING the nineteenth century the Christians of our land sang with fervor

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in his excellent word."

For them the Bible was the supreme court of appeal in all matters of faith and practice. But the large majority of people who call themselves Christian in this twentieth century regard the Bible as a very infirm foundation. The appeal today is to experience and reason. It is even stated that it is of no use to talk with those who believe the Bible because talking itself is an appeal to reason. One must choose either reason or authority; one cannot have his Bible and his reason too.

A rational being, the liberals argue, cannot abdicate the throne of his autonomy. He cannot avoid the necessity of making the final decision, and even if he decides to abdicate, it is he who decides. Further, if he should abdicate, the question would always remain whether or not he should reascend the throne—and again it would be he who would make the decision.

The liberal continues: Reason cannot abdicate because it must choose

from among different alleged revelations. And to try to persuade a person of the truth of a revelation implies that there is a common ground of persuasion. That common ground is reason. Anyone who argues or persuades at all recognizes reason as the final court.

Is there any reply that an orthodox Christian can make without denying the principle of authority?

The first observation is that the fact that a decision is our own does not imply that we are the final authority. If a person wishes to measure a distance, there are essentially only two ways of doing it. He may look at the distance and guess its length. This is not a very accurate method, nor does it make the guesser the final court of appeal; but it illustrates the attempt to make one's unaided reason the final court. The second method is to use an accurate measuring device such as a yardstick. In using this method, it is we, of course, who make the decision, but we appeal to the yardstick. And the second method has the advantage of being much more accurate. In such a situation, most people do not object to being bound by an external authority.

Since all analogies have their limits, a second observation must question the matter of abdication. To

With the Missions Committees

OF THE ORTHODOX PRESBYTERIAN CHURCH

Home Missions

REPORTS of progress in a number of aid-receiving churches have been received during the summer, and this is especially encouraging since it is against the normal seasonal trend. Several of the pastors who have reported have indicated that the attendance has been better during the current summer than in any previous year.

The organization of the Orthodox Presbyterian Church at Fort Lauderdale, Florida, has been completed under the leadership of the Rev. John C. Hills. Dr. C. Edewaard, Sr., and Mr. Peter DeVries were elected to serve as elders. The congregation completed the move to a new and better location on Los Olas Boulevard, which is the main cross street in Fort Lauderdale. The new meeting place has been completely equipped with pulpit, pulpit chair, pulpit Bible, communion set, piano, chairs, and so forth, and from the description furnished by Mr. Hills it appears that this will be one of the most attractive of the smaller meeting places in The Orthodox Presbyterian Church.

Mr. Bryce T. Senter, a member of last year's middle class at Westminster Theological Seminary, is now nearing completion of his summer's work at Oak Creek and Haybro, Colorado. Readers of the GUARDIAN will remember that this missionary work was begun by the Rev. Clarence W. Duff and was carried on in Mr. Duff's absence by Miss Harriet Z. Teal of Denver, Colorado. Attendance at the Sunday schools and church services in this field has been far from consistent. For many years it has been customary for almost everyone in these villages to go fishing on Sunday during the season, and the command of God regarding His Sabbath has been almost universally disregarded. Only slowly are those to whom we minister in these Yampa Valley towns coming to see the validity of the law of God in governing their lives.

The Rev. George W. Marston has been doing some valuable work in church extension during the summer. He conducted two brief surveys in the East—one in Westfield, New Jersey,

and another in suburban Philadelphia. The Westfield survey recommended the move which that congregation subsequently made to a very desirable property on Dorian Road. The Philadelphia survey has not yet been acted upon by the congregation involved, but it should prove most helpful. Several weeks spent in Indianapolis gave Mr. Marston the basis for some valuable suggestions to the Covenant Church regarding a new location and also regarding the new work which was begun by that church in near-by Warren Park. A survey in Buechel and Louisville, Kentucky, should likewise prove valuable to the future life of the Buechel congregation. Mr. Marston is now assisting in the establishment of a church in Portland, Oregon, and the Rev. Lawrence R. Eyres is on his way to assume charge of this new work.

Grace Church of Milwaukee is facing a great crisis. For some years it has occupied a building formerly used by a bank which liquidated during the depression. Now the building has been rented and the church is forced to search for new quarters. A suitable location has been found, but the problem of financing its purchase is a formidable one. It will be necessary for the congregation to secure at least \$2500 as a down payment. The congregation was hoping to secure a loan from the Committee on Home Missions and Church Extension, but the general secretary was forced to tell them that he could offer them little hope that such a loan could be made at this time, due to the expanded budget of the Committee and the very great monthly deficits which have developed during the past few summer months.

For some reason which is difficult to discover, contributions to the Committee during the summer months have not been good and, in fact, the Committee has met a smaller portion of its current budget than during previous summers. The Committee feels sure that this condition is only temporary, but it has found unusual difficulty in meeting its obligations during this summer.

—ROBERT S. MARSDEN

Foreign Missions

THE Rev. and Mrs. Bruce F. Hunt and their family are now on their way to the west coast. Mr. Hunt will continue his itineration in churches along the route, and will visit Colorado, California, and Oregon.

An attempt will be made to secure the necessary passports, visas and passage for Mr. Hunt in order that he may proceed to Free China following the completion of this itineration. Inquiries have been made at the Department of State concerning such a project and the reply, which does not give very great encouragement, indicates that there is a possibility that the plans may be carried out.

After many delays it now appears that before this item is published, the Rev. Clarence W. Duff will have begun his long journey to Ethiopia. At long last, all the necessary items for travel are on hand—passport, visas, funds and passage. The boat is now

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docked in the east and is scheduled to sail about September 1st. Mr. Duff will proceed to Lisbon and then, unless passage can be secured by air or through the Mediterranean, he will be compelled to go via Portuguese East Africa and from there proceed by way of coastwise shipping to a port nearer the entrance to Ethiopia. The journey will not be without hazards, but Mr.

Duff and his family have faced these dangers as good soldiers of Christ. On August 26th the congregations of the Philadelphia churches united in giving Mr. Duff an informal send-off. A delightful evening of prayer and fellowship was held under the auspices of the Mediator Church at its Germantown Avenue location.

—ROBERT S. MARSDEN

The Work of the Westminster Assembly

By the REV. JOHN MURRAY

Professor of Systematic Theology in Westminster Theological Seminary

THE Westminster Assembly convened, in accordance with the Ordinance of the English Parliament, on July 1, 1643. For the first three months a good deal of the Assembly's time was devoted to the revision of the Thirty Nine Articles of the Church of England. Some historians have regarded this part of the work of the Assembly as of little account. But Dr. S. W. Carruthers, who is probably the most competent student of the Assembly at the present time, shows that there was sustained interest on the part of the Commons in this part of the Assembly's work.

An examination of the revisions of the first fifteen articles will disclose some very interesting facts. Perhaps the most interesting is the revision of Article III which deals with the subject, "Of the going down of Christ into Hell". The original Article reads as follows: "As Christ died for us and was buried; so also it is to be believed that He went down into Hell". The Assembly revised this Article by omitting the title, "Of the going down of Christ into Hell", and by changing the Article itself to read as follows: "As Christ died for us and was buried; so it is to be believed that He continued in the state of the dead, and under the power and dominion of death, from the time of His death and burial, until His resurrection: which hath been otherwise expressed thus, He went down into Hell". The effect of this revision is too obvious to need comment.

Perhaps the two most important events during the course of the first three months were the adoption of the Solemn League and Covenant and the arrival in the Assembly of three of the commissioners elected by the

General Assembly of the Church of Scotland.

The Solemn League and Covenant was drafted by Alexander Henderson in Scotland and was approved by the General Assembly of the Church of Scotland on August 17, 1643. It was then taken to England and after some slight changes it was adopted by the House of Commons and the Westminster Assembly on September 25th. It was then sent back to Scotland and was adopted, signed and sworn to by the Commission of the General Assembly of the Church of Scotland and the Committee of the Convention of Estates of the Scottish Parliament and was sent throughout the country to be subscribed by the people.

It was in answer to a request of both Houses of Parliament in England that the General Assembly of the Church of Scotland elected commissioners to the Westminster Assembly. On August 19th the General Assembly elected Alexander Henderson, Robert Douglas, Samuel Rutherford, Robert Baillie, and George Gillespie, ministers, and John Earl of Casills, John Lord Maitland, and Sir Archibald Johnston of Warriston, ruling elders, with commission and power to them, or any three of them, whereof two shall be ministers, to repair to the Assembly of Divines sitting at Westminster. On September 15th three of these—Alexander Henderson, George Gillespie and John Lord Maitland—were admitted to the Assembly. Others arrived in London later and were also admitted to the Assembly. By far the most important for the actual work of the Assembly were George Gillespie, Samuel Rutherford, Alexander Henderson and Robert Baillie.

On October 12, 1643, while the Assembly was working on Article XVI of the Thirty Nine Articles, there came an order from both Houses of Parliament that the divines should forthwith "confer and treat among themselves of such a discipline and government as may be most agreeable to God's holy word, and most apt to procure and preserve the peace of the Church at home, and nearer agreement with the Church of Scotland and other Reformed Churches abroad". It was in pursuance of this order that the Assembly entered upon prolonged debates on the question of church government throughout the succeeding eighteen months. The divines were also instructed at the same time to prepare a Directory of Worship or Liturgy for use in the church.

This order the Assembly fulfilled and the result is the documents known as "The Directory for the Publick Worship of God" and "The Form of Presbyterian Church-Government". These two documents form two of the four parts of uniformity in which it was so ardently desired that the whole island should be united. In the Directory for Public Worship we have one of the finest parts of the work of the Assembly and, in its own place, it lies on a plane of excellence not any lower than that of the Confession and Catechisms. It is to be regretted that many of its admirable directions and counsels have fallen into desuetude in Presbyterian churches. Those who are jealous for the decorum appropriate to the public worship of God and have not yet made the acquaintance of this masterpiece should at the earliest convenient date take advantage of the great delight awaiting them.

On August 20, 1644, a committee to join with the Commissioners of the Church of Scotland was appointed to prepare matter for a joint Confession of Faith. The subsequent history of the Assembly witnesses to the care and patience with which the divines attended to this undertaking. There were, of course, delays that were irritating to some members of the Assembly as well as to others. But the protracted period over which the Confession was in the making served all the more to demonstrate the patience and perseverance with which they addressed themselves to the task, and no doubt the length of the period of gestation was the means by which in

God's providence enduring excellence was imparted to the Confession.

It was not until September 25, 1646, that the first nineteen chapters of the Confession were completed and sent to the House of Commons. On October 1st a duplicate was sent to the House of Lords. On December 4th the remaining fourteen chapters were completed and it was resolved that the whole Assembly present the whole Confession to both Houses of Parliament. On December 10th an order was brought from the House of Commons for the printing of six hundred copies. This was the first edition of the whole Confession.

The Confession as completed on December 4th and as printed in the first edition did not, however, contain proof texts. The Assembly, strange as it may seem to us, was reluctant to comply with the request of the House of Commons that proof texts be appended. The reason for this is quite understandable. It was not that the divines had any fear of being unable to support the propositions of the Confession by Scripture. The reason was rather that a complete presentation of Scripture proof would itself require a volume. One cannot but admire the force and reasonableness of this plea. They were well aware that the Biblical support for the system of truth set forth in the Confession could not adequately be provided by the mere citation of the most relevant proof texts.

However, at the insistence of the House of Commons, the Assembly undertook to add proof texts in the margin. On January 7, 1647, we find the Assembly entering upon the debate of proof texts. For the next four months a large part of the time of the Assembly was occupied with the consideration of these. On April 29th this work was completed and on that date the Confession of Faith with Scripture proofs cited on the margin was presented to both Houses of Parliament. The House of Commons instructed that six hundred copies of the Confession with proofs be printed. This was the first edition with proofs.

The Confession of Faith as framed by the Westminster Assembly was approved by the General Assembly of the Church of Scotland on August 27, 1647. The act of approbation stated that "the said Confession being, upon due examination thereof, found by the Assembly to be most agreeable

to the Word of God, and in nothing contrary to the received doctrine, worship, discipline, and government of this Kirk . . . the Generall Assembly doth, therefore, after mature deliberation, Agree unto and Approve the said Confession, as to the truth of the matter, (judging it to be most orthodox, and grounded upon the Word of God;) and also as to the point of uniformity, agreeing, for our part, that it be a common Confession of Faith for the Three kingdoms." The General Assembly also added, however, the following rather significant qualification: "But lest our intention and meaning be in some particulars misunderstood, it is hereby expressly declared and provided, that the not mentioning in this Confession the severall sort of ecclesiasticall officers and assemblies shall be no prejudice to the truth of Christ in these particulars to be expressed fully in the Directory of Government. It is further declared, that the Assembly understandeth some parts of the Second Article of the Thirty-One Chapter only of Kirks not settled or constituted in point of government; and that although in such kirks a synod of ministers and other fit persons may be called by the magistrate's authority and nomination, without any other call, to consult and advise with about matters of religion; and although likewise the ministers of Christ, without delegation from their churches, may of themselves, and by vertue of their office, meet together synodically in such kirks not yet constituted, yet neither of these ought to be done in kirks constituted and settled; it being alwayes free to the magistrate to advise with synods of ministers and ruling elders, meeting upon delegation from their churches, either ordinarily, or being indicted by his authority occasionally and *pro re nata*, it being also free to assemble together synodically, as well *pro re nata* as at the ordinary times upon delegation from the churches, by the intrinsical power received from Christ, as often as it is necessary for the good of the Church so to assemble, in case the magistrate, to the detriment of the Church, withhold or deny his consent; the necessity of occasionall Assemblies being first remonstrated unto him by humble supplication." The General Assembly was obviously jealous to guard against any Erastian abuse of Chapter XXXI, Section II.

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