

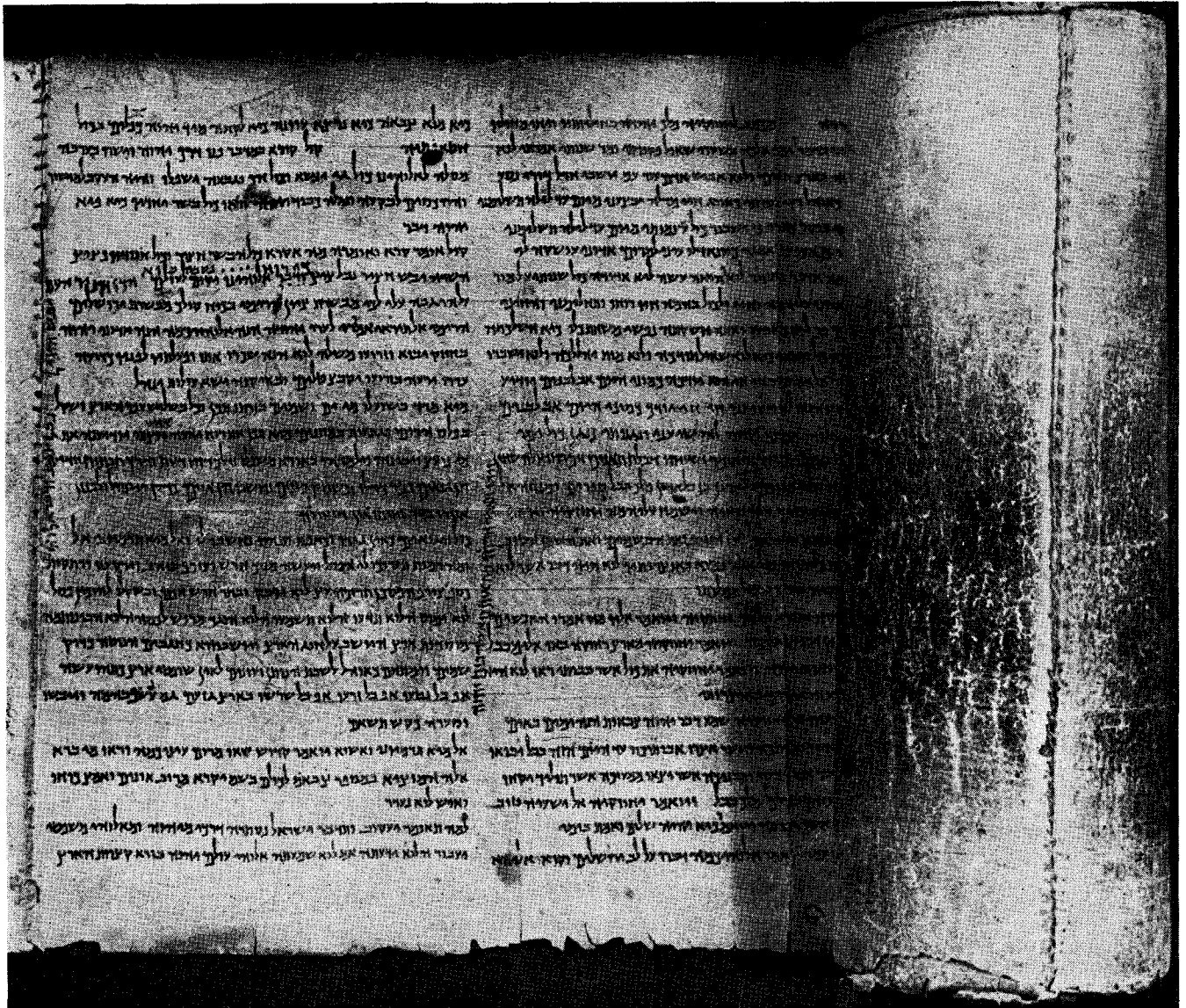
TWENTY CENTS A COPY

PUBLISHED TWELVE TIMES A YEAR

TWO DOLLARS A YEAR

The Presbyterian GUARDIAN

J. GRESHAM MACHEN • EDITOR 1936-1937



OLDEST BIBLE MANUSCRIPT?

Found in a cave in Palestine, this manuscript is thought by many to date from before the time of Christ. It contains the prophecy of Isaiah, and is here opened at Isaiah 40, which begins with last line of column at right, and continues in column at left. (See page 167.)

September, 1949

VOL. 18, NO. 9

experience of those who conduct daily vacation Bible schools that they can always reach a considerable number of children through this means whom they had not been able to reach through the Sabbath school. The new contacts afforded through the Summer Bible School should be visited in an effort to interest them in the Sabbath school. Not a few ministers in the Orthodox Presbyterian Church testify that the Summer Bible School has been one of the most effective means of building up not only their Sabbath school but also the church. Many parents have become interested in the gospel and the church of Christ through the contacts afforded by the Summer Bible School.

It is essential that materials be used in both the Sabbath school and Summer Bible School which are sound pedagogically as well as doctrinally. The Committee on Christian Education of the Orthodox Presbyterian Church has made a careful study of the methods of teaching children. The beginners' lessons, published by this Committee, combine the most effective methods of teaching with truly evangelical and Reformed content. There is a series of lessons for the Sabbath school and another series of lessons for Summer Bible School.

Grade School Children

Ages six to eight. At this age the child has a vivid imagination, learns more readily through the eye, and is quite active. Sabbath school and Summer Bible School materials for this age group should emphasize the telling of Bible stories, the employment of word pictures and flannelgraph pictures, and provide some helpful activity such as the coloring of Bible story pictures. The materials published by our Christian Education Committee for this age group include these important features and should prove most helpful in reaching and holding children at this age.

Conducting "child evangelism" classes in private homes is also an effective way of reaching children at this age. These classes can most profitably be held in homes located in unchurched neighborhoods or where parents have a strong prejudice against permitting their children to go to a church. These child evangelism classes, however, should never be permitted

to become an end in themselves apart from the church of Christ. They should be used not as a substitute for the church, but as a feeder for the church. Care should be taken to use materials that are truly Reformed in content and method.

Another very effective means of reaching a child of this age with the gospel is by the placing of such books as Miss Marian Schooland's and Mrs. Catherine Vos's Bible story books in homes. Some of our ministers are finding parents eager to know about a good Bible story book for their child. One minister has sold some twenty-four copies of Bible story books to parents. This method has the advantage of reaching the parents along with the children.

Probably the most thorough and satisfactory way of evangelizing children when they reach school age is by means of the Christian day school. While these schools exist primarily for the covenant youth, they have great potentialities for reaching non-Christian children. A large Lutheran church in Pittsburgh uses its Christian school in large measure as a missionary enterprise, and quite successfully so. Christian day schools should be started for evangelistic as well as educational purposes and where these schools already exist, more thought might well be given to ways and means of interesting America's many nominal Christian parents in the advantages of a Christian day school.

(To be continued)

More New Modernism At Old Princeton

*New Theology Professor Is
Adherent of Barthian Position*

By C. VAN TIL

THE developments at Princeton Theological Seminary since its reorganization in 1929 no doubt continue to interest all those who love the Christian faith. These developments have been not merely in the direction of Lutheranism or Arminianism. They have not been merely in the way of unsoundness at one or another point of doctrine. They have rather been destructive of the foundation of the Christian faith itself. It is, to be sure, not the old liberalism that has invaded the ivy-covered halls. It is the new liberalism, the liberalism connected with the names of Karl Barth and Emil Brunner, that has found entrance there.

Fresh evidence of this appears in the recent appointment of the Rev. George S. Hendry, B.D., of Bridge of Allan, Stirlingshire, to the Charles Hodge Chair of Systematic Theology.

Charles Hodge was one of the greatest systematic theologians of modern times. The man about to occupy the chair named after him does not believe in systematic theology at all. He is not merely indifferent to systematic theology, but rejects it with vigour. He hails with enthusiasm the movement of thought associated with the names of Barth and Brunner, and says:

"The principle feature of this new direction of thought by which it is most definitely distinguished from all philosophy and metaphysical speculation is that it cannot and does not seek to become a completed system" (*God the Creator*, Nashville, 1938, p. 144).

Hendry does not merely disapprove of *philosophical* systems. *Theological* system is for him no better than philosophical system. Hendry does not merely mean that non-Christian systems are evil. Christian *systems* of theology are for him a contradiction in terms: Christianity and the idea of system, he asserts, are mutually exclusive. Hendry does not merely mean that systems which seek to be *comprehensive* are bad; for him every system must, in the nature of the case, seek to be comprehensive, and therefore bad.

The reason for rejecting system, argues Hendry, is that it is destructive of the idea of revelation. Revelation itself presents no system. "It is impossible to seek a unified, systematic conception of reality in view of the revelation of God" (*Idem* p. 146). Revelation does not even furnish the building blocks with which a system

of theology might be built. "In Christian faith revelation bears its strict and essential meaning, a drawing back of the veil to disclose something which could not otherwise be known to all. It is not a category or mode of viewing reality, but an event, single, unique, once for all" (*Idem* p. 24f).

What then will Professor Hendry teach? Will he tell his students that the Bible is merely the record of human experience? Not at all. He will assure them that the liberal view of the Bible, taken by itself, is quite wrong. He will even tell them that there is an element of truth in "dogmatic orthodoxy," albeit in a perverted form (*Idem* p. 20). "Thus it is proper to say that the Bible is the Word of God" ("The Rediscovery of the Bible," in *Reformation Old and New*, ed. by F. W. Camfield, London, 1947, p. 150). But the "perverted form" of the "elements of truth" in a theology such as that of Hodge must be rejected. We must have no doctrines of verbal or plenary inspiration of Scripture. We must have no finished canon of Scripture. We must have no doctrine of a direct revelation of God in Scripture. "For the unity of Scripture is not that of logical consistency, inherent in the text and capable of being presented in the form of a Scriptural systematic. It is rather a unity of direction or perspective, because the unifying centre of Scripture is outside of Scripture itself; it stands at the 'vanishing point of the Biblical perspectives'" ("The Exposition of Holy Scripture" in *Scottish Journal of Theology*, Vol. 1, No. 1, p. 43). "The Scripture belongs to the realm of flesh and blood, and flesh and blood cannot reveal that Jesus is the Christ: 'no man can say that Jesus is the Lord but by the Holy Ghost' (I Cor. 12:3)" (*Idem* p. 43). The reality of the revelation of God is not contained in the Bible. "It is present in the Bible only as the centre round which the testimony of the Bible turns; it stands at the vanishing point of the Biblical perspectives" (*The Rediscovery of the Bible*, p. 154).

Of two things we may be quite sure. The new incumbent of the chair of systematic theology in Princeton will in effect utterly reject the system of theology as taught by Hodge. He will also reject the view of Scripture as the source of that system of theology.

Of course this does not preclude the

possibility of his claiming a kinship with his great predecessor. Dialectical theologians are wont to speak of themselves as working in the Reformed tradition. Hendry himself speaks as though his teaching and that of Calvin about the Holy Spirit and His internal testimony were identical in content (*Idem* p. 147). Nothing could be further from the truth. When Calvin speaks of the internal testimony of the Spirit to the truth of God's Word, he does not lead us to the "vanishing point of the Biblical perspectives." On the

contrary according to Calvin the Spirit testifies to a direct and finished revelation of God that is contained in Scripture. The difference is basic. The theology of Calvin and of Hodge is truly a "theology of the Word." The theology of Hendry, as well as of Barth and Brunner, is that of Mysticism. Hodge led his students into the fullness of the revelation of God and Christ as found in nature and Scripture. Hendry will lead his students to the vanishing point of all intelligent speech, peering into "Chaos and old Night."

Ancient Manuscripts Shed Light on Bible

Scrolls of 2,000 Years Ago Discovered in Cave by Arabs

By EDWARD J. YOUNG

THOSE who love the Bible as the Word of God are always interested when they hear of new discoveries which bear upon the Scriptures. At present there is considerable discussion in certain magazines and journals about a number of ancient manuscripts which have recently been brought to the attention of the religious world. Some who have examined these manuscripts assert that they are very old, some of them even belonging to the second century before Christ. Others are not convinced that they are pre-Christian in origin. What are these manuscripts and what is their importance?

The Manuscript Find

The account of the discovery of these

The Christian World was aroused a number of months ago by reports that some very ancient Bible manuscripts had been dug up in a cave near the Dead Sea in Palestine. Although published information continues to be scanty, enough has appeared to form the basis for cautious judgments concerning this discovery.

The material in the accompanying article is taken by Professor Young largely from the *Bulletin of the American Schools of Oriental Research* and *The Biblical Archeologist*. The report on this find will be continued in a later issue of the GUARDIAN.

manuscripts makes fascinating reading. During the month of February 1948, the director of the American School of Oriental Research in Jerusalem, Dr. Millar Burrows, left the school for a two-week trip to Iraq. On Wednesday afternoon, February 18, Dr. John C. Trever, a Fellow at the school, whom Dr. Burrows had left in temporary charge, was informed that a priest of the Syrian Orthodox Convent of St. Marks, Father Butros Sowmy, was on the telephone and wanted to talk about some ancient scrolls which were in the library of the convent. At two-thirty the next afternoon Father Sowmy came to the school and produced five scrolls and a small fragment. Among these the most important and significant was a copy of the entire book of Isaiah. The story of the discovery of these treasures is as follows:

During 1947 some Bedouin found the manuscript in a cave in the wilderness by the Dead Sea, a place known as Ain Faschkha. Thinking that the scrolls were Syriac, they took them to a merchant in Bethlehem who belonged to the Syrian community. The Bethlehem merchant told a Jerusalem merchant, also a member of the Syrian community, about the find. This latter, during the Holy Week festivals (April 1947) told the Syrian Archbishop of Jerusalem and Transjordan, Mar Athanasius Y. Samuel, about the find, stating that the scrolls had been wrapped like mummies. The Arch-