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“Great art Thou, O Lord, and greatly to be praised; great is Thy power, and Thy wisdom infinite. And Thee would man praise—man, but a part of Thy creation; man, though he bears about with him his mortality, the witness of his sin, even the witness that Thou resistest the proud; and yet would man praise Thee, he but a part of Thy creation. Thou arousest us to delight in praising Thee; for Thou hast made us for Thyself, and our heart is restless until it finds its rest in Thee.”

—Augustine

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tion to editorial comment, it contains six contributed articles on the subject. The first two articles, one on "What the Bible Teaches about the Origin of Races and Languages" by William Young and the second on "Science and Human Relations" by William E. Welmers, are perhaps deserving of special mention. The race situation is volcanic, and the problem it presents cries for Christian thinking and Christian action. The last word has not been said on this divisive question. But it is certainly encouraging to have it come into the open for calm deliberation in the light of Christian principles. And the concern of *Christian Opinion* to deal honestly with it merits attention and applause of the Christian public.

The address of the Inter-Collegiate Gospel Fellowship is Room 1106, 95 Liberty Street, New York 6, N. Y. And the subscription price of the magazine to non-members is three dollars per year.

Whither Missions?

WE ARE on the brink of large scale missionary movements outward from this country toward lands which have been closed to missionary effort, or largely so, by the war. Especially is this true of far eastern fields. Two questions arise: (1) What are these missionaries, who are returning, going to teach and preach? (2) What will they be allowed by the civil authorities to teach and preach?

Many of the men and women who go out from this country's shores in the next few years will go to teach and preach unity and brotherhood—nothing more. But the gospel—the good news—begins with something else. It begins with the fact of sin. Unless men preach the universal curse of sin, unity will never come to pass. The gospel goes on to proclaim salvation by pure grace through the blood of the cross of Christ. Unless men preach salvation by the substitutionary death of Christ, there will be no brotherhood. For real brotherhood can exist only among the children of God. And only those who know the cleansing power of the blood of Christ are children of God in the Biblical sense of the words.

Are the civil authorities going to

permit the preaching of salvation by the blood of the cross? It is here that the greatest difficulties will be found. "Planning" has become one of the watchwords of the age. The Federal Council of the Churches of Christ in America is thoroughly expert at planning. Its members have succeeded, by planning, in securing almost a monopoly of the free time granted to religion on the air in this country. They have succeeded, by planning, in getting themselves accepted by many government agencies, and even, at times, by the free press, as the spokesmen of American Protestantism.

There are now indications that they are planning to take over, directly or through their subordinate agencies, the control of the sending of mission-

aries abroad. They apparently want to be able to screen those who enter upon missionary service. They would like to remove the "stigma" of "superstition"—that is the way they would characterize the gospel—from the American missionary enterprise. Are we going to permit this to happen through the influence of the Federal Council upon the American Department of State? Are we going to permit that Council to secure such action from other governments as will give it a stranglehold upon the missionary enterprise? If we are not active in protesting to Washington against moves in this direction, those are the probable results. Our eyes must be open to protest every step towards these ends.

No Christian Answer

REVIEW

By the REV. CORNELIUS Van TIL, Ph.D.

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P. J. Tillich, T. M. Greene, G. F. Thomas, E. E. Aubrey, John Knox: *The Christian Answer*. New York: Charles Scribner's Sons. 1945. \$2.50.

THE *Christian Answer* is the fruit of corporate writing on the part of five members of The Theological Discussion Group which has met twice a year for the last decade, "to consider issues of common concern in the interpretation of Christian faith for our day" (p. vii).

The first chapter contains an analysis of the world situation today by Paul Tillich. Tillich divides modern history into three phases. There was first the period of bourgeois revolutions. This period was marked by "belief in reason," that is, revolutionary reason (p. 2). "It was the belief that the liberation of reason in every person would lead to the realization of a universal humanity and to a system of harmony between individuals and society" (p. 3). The second phase of modern history was that of the "victorious bourgeoisie." This period was marked by the control of "technical reason." "The decisive feature" of this period was "the loss of control by human reason over man's historical existence" (p. 5). Today we are in the third phase of modern history. The foundations of bourgeois society have now been destroyed. The release of reason from authority has not pro-

duced the expected harmony between individual and general interests (p. 6). Planned reason is now employed to control the Frankenstein monster produced by technical reason. But while controlling this monster, planned reason also irritates it into destructive action (p. 7). Giving up hope for rational harmony, men allow such forces as "passion," "libido" and others to have free play (p. 12). They surrender themselves, with fanaticism, "to irrational and unconditioned purposes" (*ibid.*). All objectivity disappears. In art men turn to surrealism (p. 30), in philosophy to existential truth. "Thus, in the third period of modern society, technical reason is employed to execute the commands of an existential decision above which there is no rational criterion" (pp. 32f.).

It would seem that, after painting such a dark picture, Tillich might be ready to listen to the voice of a truly transcendent God. Not so, however. He gives fair warning, as it were, to his collaborators who are to formulate the answer to the hopeless situation he has portrayed that they must by no means turn to anything higher than that which reason, which is a law unto itself, can produce. "The answers themselves must acknowledge and accept the positive contributions of the modern period. Here the prin-

cial point is the elevation of reason as the principle of truth above all forms of authoritarianism and obscurantism" (p. 44). Moreover Tillich asserts that "man is fully rational only on the foundation of, and in interdependence with, non-rational factors" (p. 11).

The *Christian Answer* must give full sway to reason, and when it does it will appear that "the achievements of man, as though by a logic of tragedy, turn against man himself" (p. 44). And this must always be true. The only answer that is acceptable is an answer that itself automatically turns into a question mark.

The other authors of the book are not slow to oblige. They are at pains not to offend reason by the idea of "asserted authority" (p. 74). "The Bible is not itself the revelation but the record of the revelation" of God to man (p. 98).

The real authority of Scripture is that of "luminous and compelling insight" (p. 79). The God presented by this insight is, of course, to be called transcendent but He is transcendent only in a Pickwickian sense. He is eternal only as the permanent factor in time. He is immutable only as the principle of continuity in the universe (p. 106). God's perfection is nothing that He is in Himself apart from the world, but consists in the "communication of His being and goodness to that which is other than Himself" (p. 103). Hence, too, the idea of the creation of the world and of man must not be taken as an historical event but as a "sublime and inspired philosophical myth" (p. 107; see also pp. 137, 141). God comes to expression in the "rich diversity of the world." It is of the essence of the trinity to teach us this. The true view of man is that he "occupies a middle position on the scale of being" (p. 109). This amounts to saying that in his lower aspect he participates in the world of those irrational forces of which Tillich spoke and in his spiritual aspect he participates in that aspect of Reality that men call God. Man cannot help being sinful inasmuch as he is man.

The Christ of *The Christian Answer* is also carefully patterned after the demands of the planned reason of the modernist discussion group. His divine nature is, of course, identified with a dynamic principle in the universe (p. 116). There is some evi-

dence, we are told, to indicate that the resurrection appearances of Christ "were spiritual rather than physical in character" (p. 119). The atonement that He wrought was not that of a "blood sacrifice" but that of a "demonstration of His righteousness" (p. 122). In Christ men have, as it were, a concrete manifestation of what they mean by God as the principle of Reason in the universe. He therefore binds men, all men, together in unity. Aubrey speaks of the "Christian principle of universalism" (p. 147). All men are the children of God (p. 84). "To believe in the God of Christianity is to believe that all men are indeed brothers" (p. 83). God forgives all men even while He requires them to be perfect. He seems to think that in this way He can get men to do their best. Presumably in this way He expects them to join the universal church which is said to be the continuation of the incarnation of Christ.

It is plain, of course, that the "nar-

row fundamentalists" are not expected to apply for membership in this new church. Such as believe in a really transcendent God and in historic Christianity are throughout portrayed as the only really hopeless people in the world. They have darkened counsel by dogmatism and literalism. They have refused to trim their God and their Christ to the pattern shown them by autonomous reason. Yet if anything is also plain from *The Christian Answer*, it is that its answer is no answer. It offers no God and no Christ in terms of which an answer might be given to the problem presented. Tillich insists that the leprosy of the human race is incurable; the other writers have portrayed a Christ who, in order to touch and heal the leper, must Himself be a leper. And this is not only the Christ of Henry P. Van Dusen, the editor of the volume, but also of John A. Mackay, president of Princeton Seminary, a member of the Discussion Group which the volume represents (p. ix).

The Life of Jesus Christ

BIBLE STUDY

A Home Study Course by the REV. LESLIE W. SLOAT

PART 1

Lesson 3

THE YOUTH OF JESUS

SCRIPTURE: Mark 6:3; Luke 2:41-52; John 7:15.

THE fact that Jesus was brought up in the village of Nazareth is declared by Matthew to be another of those fulfillments of Scripture which he finds so frequent in the life of our Lord. Matthew is perhaps referring to Isaiah 11:1, where the promised Messiah is termed "The Branch." The Hebrew word for branch is *netzer*, from which the name Nazareth is apparently derived.

An almost complete mystery covers the thirty years Jesus spent in this Galilean village. From a few general or incidental statements, we learn certain things. As we would expect, He grew as any boy would grow, in His knowledge and physical stature. He doubtless had the regular Jewish schooling, but apparently took no advanced work in the direction of special rabbinical training. His father was a carpenter and it is natural to

suppose that Jesus worked at the same trade. He had several brothers and sisters. There is some reason to believe that His father Joseph died before He began His public ministry, as we never hear of Joseph after that ministry opened. Beyond these quite general facts, however, we are given but one story concerning His life during the whole period.

Luke is the one who tells us of the incident, a trip Jesus made to Jerusalem when He was twelve years old. Every year Joseph and Mary went up to the feast of the Passover which probably occurred in March or April. Whether Jesus had made the trip before or not, we do not know. But when He arrived at the age which marked for the Jew the passing from childhood to youth, He was included in the company. On these trips a number of friends and relatives would journey together. In such a caravan it would be natural for the children to gather in groups and wander from family to family within the bounds of the company. And so when they were starting on their return trip to