

*The Presbyterian*  
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after a discussion period, "This is the first time in my life that I have had an answer to these questions!" The home has been opened for meeting with others who may likewise be "looking for something that can satisfy." The gospel of Jesus Christ does just that.

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## New Church in Lisbon, New York

Another congregation has entered the Orthodox Presbyterian Church, by action of the Presbytery of New York and New England on December 15, 1958. Comprising a group of about 50 former United Presbyterians, they were examined by the Presbytery and gave evidence of genuine Christian faith and a recognition of the Bible as the infallible Word of God.

The clerk of the Presbytery, the Rev. G. I. Williamson, reports that they are well aware of the inroads of Modernism into the United Presbyterian Church in the U.S.A. and rejoice in the stand of the Orthodox Presbyterian Church for the Reformed Faith.

Although they had to give up their church building in Lisbon, they placed loyalty to Christ and the gospel above temporal convenience. Then they were graciously offered an opportunity to share the use of a Reformed Presbyterian (Covenanter) building five miles distant. The OPC group has its morning worship immediately following the other one. A joint Sabbath school is held, and the two congregations join together for evening worship.

The Lisbon Church from which this new congregation came had been served for two and one-half years by the Rev. Peter J. Vosteen, who is now entering the ministry of the Christian Reformed Church, and through him these people of Presbyterian heritage became acquainted with the Orthodox Presbyterian Church. They are of course seeking a pastor of their own.

Their missionary interest is shown by the fact that since last summer they have been contributing toward the support of OPC missionary Donald Taws in Eritrea.

# The Magazine Viewer

## "Article of the Year"

"Return to Biblical Theology" by William Foxwell Albright in *Christian Century*, November 19, 1958.

Hailed by the editors of *Eternity* magazine as "the article of the year," this noteworthy piece gives some valuable insights not only as to the technical data that have changed Dr. Albright's thinking, but some personal glimpses as well.

Born of Methodist missionary parents in South America, Albright pored over his father's library. (He once mentioned to the reviewer that in his early teens he had been very impressed by the reading of Abraham Kuyper's Stone Lectures on Calvinism.) Now, however, married to a Roman Catholic, and feeling quite at home also in Jewish circles, he is devotedly serving all who would honor the Bible, by his scientific pursuit of the facts behind the Biblical events. He has been head of the department of Oriental studies in Johns Hopkins University in Baltimore for almost 30 years.

Lest some evangelicals be misled as to Dr. Albright's position—and he makes a plea that writers openly state their credo—it should be noted that he is quite opposed to the idea of verbal inspiration, and still holds that the Old Testament canon was incomplete until the second century B.C. He writes: "It must be emphasized, however, that vindication of the historicity of the Bible and clarification of its meaning do not involve a return to uncritical belief in 'verbal' inspiration."

But the evangelical Christian will rejoice at the downfall of numerous Dagon, as Albright brings in the ark of fact. He says, "Whole areas of psychology and sociology are built upon foundations of sand." "Nor is the insecurity of the biological and physical sciences properly understood." "In the center of history stands the Bible." Radiocarbon dating, he points out, shows "that only one true species of genus *Homo* has hitherto been discovered." His reference to the "surprising accuracy in detail" of the

Genesis stories, the true representation of the "towering personality of Moses," his assertion of Moses' monotheism, and other examples of the vindication of the data of the Old Testament, are a far cry from the critical approach of two generations ago.

And yet, he would approach the Bible just as he would any other literature, and make himself its judge. "To sum up," he states, "we can now again treat the Bible as an authentic document of religious history . . . The Bible must be judged as literature and history by exactly the same canons as we use in studying non-biblical literature."

It was Dr. Albright who first declared that the Dead Sea Scrolls were a genuine and "incredible" find. He says that they fill the gap in our archeological knowledge of the period surrounding the coming of Christ. "Hebrew was still the principal medium of religious composition and instruction." "There is no longer any concrete evidence for dating a single New Testament book after the seventies or eighties of the first century A.D." "All the authors of the New Testament were probably or certainly Jews — even Luke . . ." he affirms.

He points out that both Christianity and Judaism were developed at the same general period — "as offshoots of the same spiritual root." His hope is obviously to get the Jews, Romanists, and Protestants to "return again to the Bible and draw new strength from the sources of Judeo-Christian faith."

This famed Johns Hopkins professor is a cousin to Phil Foxwell, Bible Presbyterian missionary in Japan.

EDWARDS E. ELLIOTT

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## Theology Today

In the January, 1959 issue of *Theology Today* Reinhold Niebuhr of Union Seminary in New York is one of the contributors. This fact is symbolic. Union and Princeton Seminaries used to present radically opposed theological positions. In the days of the Hodges, Warfield, Vos and others

the instruction at Princeton was based upon the idea that the Bible, in its original tongues, was the infallible Word of God. The Christ proclaimed was the Christ of the Scriptures.

In those days the instruction at Union was based on the idea that both the Bible and its Christ are the product of the self-realization of the divine spirit in man.

With its reorganization in 1929 Princeton went over to the side of Union. *Theology Today* succeeded the old *Princeton Review*. This more recent magazine claims to offer an interpretation of "The Life of Man in the Light of God." In reality its basic approach were better expressed if its motto were "The Life of God in the Light of Man." When therefore Niebuhr of Union writes in *Theology Today* this is only what one may expect.

### The Christian Scholar

The current issue of *The Christian Scholar* (December 1958) may not be of particular interest to the readers of *The Presbyterian Guardian*. But as an organ of the *National Council of the Churches of Christ in the United States of America* this magazine is worth the attention of the Christian public.

The point of peculiar importance about *The Christian Scholar* is that in it the modern ecumenical church is seeking to dominate the educational institutions of the land. The "Christ" of the ecumenical movement is not the Christ of the Scriptures. The Christ of the Council is made in the image of man. Yet it is this Christ that is offered to teachers and students in many colleges as the Truth through which the various subjects of the curriculum have coherence and meaning.

Rather than the false Christ of sinful man's experience, Christian educators should be able to find in *The Christian Scholar* the true Christ of the Scriptures as the center of educational theory and practice.

### Mackay and Princeton

The January, 1959 issue of the *Princeton Seminary Bulletin* carries an important article by President John A. Mackay. The title of the article is "Theological Triennium: for What?"

In this article Dr. Mackay speaks of his coming retirement and in that connection of some of the men who have influenced him in the past. First he mentions the "philosophical Gamaliel, J. B. Baillie, a great Hegelian" and adds that he did not agree with Baillie's main ideas (p. 6). Then he speaks of the debt he owes "to that supremely great teacher, Benjamin B. Warfield. 'Bennie' Warfield opened up to us the Reformed System."

Mackay does not say that he did not agree with the ideas of Warfield as he disagreed with those of Baillie. In fact from this article one gets the opposite impression. But from several books written by Mackay we know that he is at most a very "remarkable" follower of the theology of Warfield.

Mackay has used a "deleted Bible" and taught from it a "diluted gospel" for these many years. The Bible is not for Mackay, as it was for Warfield, a standard of objective truth. "There is no such criterion where the human realm is dealt with, or any realm which is directly related to our ultimate sense of values" ("The Gospel and our Generation" in *The Christian Message for the World Today*, Round Table Press, 1934, p. 96).

It is only when he has first rejected the Bible as the infallible Word of God, the way Warfield took it, that Mackay can write a "lyrical interlude on Biblical authority." For then he also drops the "grand particularities of the gospel" for which Warfield stood and speaks of the general destiny of man, which is to partake in the divine order, the order of the resurrection.

To a horizontally minded generation of men Mackay has taught his many students to say: "Look up, sheer along the line of the vertical. Let the eternal in" (*Idem* p. 123). Men must be called upon to join "the brotherhood of enthusiasm" that has found the "dimension of depth" in their lives. This is Mackay's gospel. It was not that of Warfield.

It is obvious that Mackay's dimensional philosophy owes most to the third teacher that he mentions, namely, Miguel de Unamuno. Unamuno was a mystic. He did not interpret the life of man in the light of the God and the Christ of the

Bible. His gospel was the gospel of non-Christian mysticism, which is the gradual absorption of man into the life of God. That is a non-Christian dimensional philosophy.

It is a dimensional philosophy that Mackay has introduced into Princeton Theological Seminary as a replacement for the theology of Benjamin Breckinridge Warfield.

C. VAN TIL

### Notes of Presbytery Meetings

The Presbytery of the Dakotas met in Volga, South Dakota on January 19 to receive the Rev. Lionel F. Brown from the Presbytery of California. At a public service the same evening Mr. Brown was installed officially as the pastor of Calvary Church. The Rev. Abe Ediger of Bridgewater preached a sermon and the Rev. Robert Sander of Bancroft gave a charge both to the pastor and to the congregation.

The Presbytery of Philadelphia, convening in Knox Church, Silver Spring, Maryland on January 26 received two young men under care as candidates for the gospel ministry. Norman Jones, hailing from Oregon but now a member of Trinity Church of Hatboro, came with a recommendation from that Session. The Calvary Session of Glenside gave its commendation to Richard Gaffin, Jr. Both men are juniors at Westminster Theological Seminary.

Action was taken to dissolve the pastoral relationship between the Rev. Robert Thoburn and Trinity Orthodox Presbyterian Church, Hatboro, Pennsylvania, effective as of next April 1. Mr. Thoburn, in requesting the action, indicated his desire to accept the call from Knox Church of Silver Spring to serve as an associate pastor with a view to his overseeing the Grace Chapel extension work in northern Virginia.

#### GUARDIAN MAIL

Mail for the Presbyterian Guardian should now be addressed to Room 624 Schaff Building, 1505 Race Street, Philadelphia 2, Pa. Please note the change to 624, since our mail comes to the office of the Missions Committees of the OPC. Thank you.