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BOOK REVIEWS

The Five Books Of Moses

By Oswald T. Allis

Published By Pres. & Refd. Publishing Company,
Philadelphia, Pa. 1943. 319 Pages.
Price \$3.00.

In these pages Dr. Allis has given us a careful and scholarly examination of the Wellhausen-Driver-Pfeiffer criticism which makes of the Pentateuch a series of documents written largely by unknown authors some laboring as much as a millenium after the Exodus. The basic principles of the higher critical position are that variety in diction, style and subject-matter implies diversity in source and authorship and that the redemptive supernaturalism of the Bible must be rewritten in terms of naturalistic evolution. Against these principles Allis holds the unity and the harmony of the Bible as the Word of God, and the first five books of the Bible as the work of Moses, the man of God.

This volume discusses in detail the arguments of the documentary hypothesis as found in the variations in the Divine names, in diction, style, subject-matter, alleged doublets, and documents. The true sense of Exodus vi.3 is not the giving of a hitherto unknown Tetragram, but the knowledge and appreciation of the nature and character of Jehovah. By cumulative arguments it is shown that the principles of the critics cannot be carried through either in the Pentateuch or in any other literature.

This is followed by a searching examination of the development hypothesis upon which Graf and Wellhausen reconstruct the literature of the Old Testament making the prophets antedate the priestly code. But while the critics have been engaged in striking off a millenium from the history of Israel, the archaeologists have been deepening and broadening the historical perspective and giving back more than the critics have taken away. Archaeology has shown the antiquity of alphabetic writing, of the Hebrew language, of the use of iron, and of ancient codes of laws. "The Ras Shamra tablets make it now abundantly evident that the presence of Aramaisms may be an indication of early date." (cf. Deut. xxvi.5). "Why should not Moses have given Israel a code of laws such as Hammurapi had given Babylon centuries before?" In spite of this growing recognition of the credibility of the Biblical account, many students continue their allegiance to the critical views because their thinking is so largely dominated by naturalistic evolution.

As Rome had her rapid decline and fall, as the papacy fell into the pornography of the tenth and the degeneracy of the early sixteenth century. So in the days of the Judges Israel lapsed from the standards which had been imposed from Above and accepted at Mt. Sinai. However, the Wellhausen Hypothesis, rejecting any Divine "intrusion," insisting on continuity or uniformitarianism, will not regard the Pentateuch as trustworthy history because of its redemptive supernaturalism. The consequence of the acceptance of the higher critical theory is the adoption of a low view of the authority and credibility of the Bible as a whole and of Jesus Christ, who is its theme and its primary witness. "Jesus said of Moses, 'He wrote of me'; and He

went on to say, 'If ye believe not his writings, how can you believe my words?' This means that if we believe Moses, we will believe Christ, and, if we do not believe Moses, we will not believe Christ. Why is this? It is simply because the redemptive supernaturalism of the Books of Moses is essentially the same as the redemptive supernaturalism of the New Testament, is preparatory to it, and has its fulfillment in the Messiah of whom Moses spoke." Jesus did not dispute the Old Testament canon, but fully accepted it as the Word of God. If these things were not so, our Lord and Master would have told us, He is a high enough critic for us!

However, we are happy to have this careful study by a Ph.D. of Berlin, professor for many years in Princeton and then Westminster, editor of the Princeton Theological Review during its last twelve years and thereafter a contributing editor of the Evangelical Quarterly. We gladly receive his testimony that the Christian who accepts the Biblical record of God's wonders of old is today in "a far better position to give a reason for believing that Moses wrote the Pentateuch, than was the case a century or even a generation ago."

—Wm. C. Robinson.

God-Centered Religion

By Paul T. Fuhrmann

Published By Zondervan. Introduction By
Prof. Edwin Lewis. 237 Pages. Price \$1.50.

In this volume an American scholar of French-Swiss extraction presents a study of Calvin's work and of the interesting group of current French and Swiss writers who accept Calvin is the best representative of theocentrism. Dr. Fuhrmann does not follow Calvin in every case, nor does the reviewer follow this author in each of his formulations; but the volume deserves a wide reading because of its vigorous presentation of a significant movement in French speaking Protestantism away from humanism to God-centered religion, and for the many fine arrows it offers for the thoughtful minister's quiver. Here the reader is introduced to Dean Doumergue, Prof. A. Lecerc of Paris, Pastor Pierre Maury (the French Barth), and Pastor Jean de Saussure of Geneva's Cathedral Church, St. Pierre, as well as Premier Kuypers of Holland—all of whom have come out from "liberalism." Here one finds a new recognition that the Church is the great work of God, that the first duty of the Christian is "expressing oneself adequately about the Gospel," and that "there is no possible unity but in Truth."

The following quotations give an index to the writer's force and positions: "The Bible does what Reason, Conscience, Feeling, Nature and History could not do. The written Word gives us a knowledge of God." [Modern theology flatters us by telling us that we are the consummation of evolution; but God rather than amoeba is the true point of reference and His first rule is, be humble.] "The Scriptures are an exhibition of the one, true God and His Perfection, and hence, by the same stroke, a revelation of man's poverty and nothingness." "If you wish that men be able to love Jesus Christ tell them first that He died for them!" "The function of theology is to exhibit the Mystery of God's Revelation, not to de-