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Dillmann, who was reckoned a conservative scholar, took this position." Dr. Geerhardus Vos, "Notes on Biblical Theology of the Old Testament," Philadelphia, 1934, Page 42. Similarly, Dr. E. Sellin's "Introduction to the Old Testament," 1923, has occasionally been listed as conservative, and it is true that the O. T. Introduction of his antagonist, Cornill, was more radical.

But all such evidence that the term conservative could be used in a variety of senses is not sufficient to show that, in this book, Dr. Cartledge has played fair with the public for whom he had previously written his "Conservative Introduction to the New Testament." They had every reason to expect him to run true to form when he used the term "Conservative" in both titles. And they would therefore have every reason to object strenuously to the present volume under precisely the same flag. The best thing the author can do

now is either to disavow the present volume or to change his flag, and consider himself a Liberal somewhat of the type of Dr. C. A. Briggs, whose isagogical views were Liberal or Radical, although in his Christology he was conservative enough to believe in the Virgin Birth and the Resurrection of Jesus Christ.

If the author has done any group a favor with this book, it is not primarily the Conservatives but the Liberals. We would like to ask by what authority he rebaptizes one old familiar Liberal position after another with the name "Conservative." The conservative position stands for more faith in the Scriptures and for more scholarly research than is found in this volume, utilizing the works of both Conservatives and Liberals. Proverbs 20:6.

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The Lamb In The Midst Of The Throne

The Focal Center Of Christian Worship

By Rev. Wm. C. Robinson, D.D.*

The Church must needs have a focal center for her worship, and her Lord is not ignorant of this need and has never left this need to be supplied by the will worship of man's devising. In the Old Testament the center of worship was the mercy-seat between the cherubim which covered the ark of the covenant. There the Shekinah Glory of the Lord dwelt; there the blood of propitiation was applied; there God reigned as King over Israel. This focal center was not visible to the eyes of all, but was carefully hidden behind the curtains in the most holy place. The worshipping Israelite saw only the vail. There was no image or likeness there of anything in heaven or on earth or under the earth which could become an idol for him. Even the Old Testament types were thus teaching some of the elements of a spiritual worship. And the time was hastening on when neither Mount Gerezim nor the Temple in Jerusalem nor any other place on earth should be the focus of worship. For God is a spirit and they who would worship Him must worship Him in spirit and in truth.

When the Antitype came, the types, symbols and ceremonies of the Old Testament dispensation passed away. As old Israel had seen the angels of God descending and ascending upon the ladder let down from heaven, so the new Israelite was to enjoy this blessed communion with God through the Son of Man. In His saying about destroying the Temple and rebuilding it in three days, our Lord was pointing from the Temple on Mount Zion to the Temple of His own body. As the Temple had been the place of revelation, of worship, of audience, of government, where God dwelt between the cherubim at the blood-sprinkled mercy-seat, so Christ is the true Temple or dwelling-place of God. "His body crucified and risen is the one medium of communion between God and man, as well as between man and God; and the acceptance of all Gospel worship depends simply on its relation to Him as the sole atonement for sin and Temple of God."

As the focal center of Old Testament worship was within the earthly vail—the Holy of Holies

—so the focal center of New Testament worship is now within the heavenly vail, in the true tabernacle that God pitched and not man. When the Apocalypse unveils the worship of heaven it focuses upon the Lamb standing in the midst of the throne as it had been slain. When the Epistle to the Hebrews lifts our hearts in worship it centers them upon the High Priest of our profession who has passed through the heavens and ever liveth to make intercession for us at the Throne of Grace. And when the Word speaks of Christ as the sacrificial Lamb and the enthroned Priest, the faith to which the Gospel summons us hastens to take shelter under the covert of His sacrifice and the shield of His intercession.

Since the true Sanctuary is on high, on high is both the altar of sacrifice on which the blood of the Lamb slain from the foundation of the world has made propitiation for the world; and on high is the altar of incense where the heavenly High Priest mingles the fragrance of His intercession with the feeble and unworthy tribute of our thanksgiving and intercession so that they become an acceptable worship. And more than any sending up of our worship to heaven, God sheds down the light of His grace, mercy and peace from this heavenly sanctuary into the needy, the torn, the bleeding hearts of earth. The Church on earth is only properly the Church of God in Christ as she catches this healing light that filters down from Mount Zion which is above. And she does this by directing the hearts of her worshippers not to some "sacred" spot in an earthly sanctuary, but to the Lamb in the midst of the Throne,—to the High Priest ministering in the heavenly Sanctuary.

It may well be that more of the beautiful Scriptural forms should be introduced into our liturgy, such as the Lord's Prayer, the Creed, a call to worship and a thankful dedication from the Psalter, a salutation from the Epistles, a prayer and an ascription after the sermon based on Ephesians 3:14-21, the recitation of Psalms of comfort and strength, a confession and assurance of absolution. But any acts of worship which only

succeed in directing attention to themselves have miserably failed in their true end. Nothing aids worship that does not lift the soul to the Throne of God and of the Lamb. If we fancy that the aesthetic cleverness of our worship can supplant or supplement the righteousness of Christ—the sole ground of a sinner's acceptance with God—we are exchanging the lightning of Heaven for a slow combustion stove.

A religious masterpiece is one thing, the obedience of Christian faith is another thing. The first purpose for which the Westminster Assembly was called was to secure a Scriptural worship; and our Confession, catechisms and Book of Church Order all declare that God has revealed in His Word all things necessary for His worship, and has commanded that nothing be added thereto. In the Gifford Lectures Barth insists that we ought to **inquire** of the Scripture as to what elements God would have in the Church's worship. The desire for a religious masterpiece may invite men to erect an altar on earth with a picture and candles upon it as the focal center for worship. The obedience of Christian faith remembers that **the Sanctuary which God pitched is in heaven where the High Priest of our profession ministers at the heavenly altar** and that God has said, Thou shalt not make unto thee any likeness of anything in heaven or on earth, thou shalt not bow down thyself to them nor worship them.

When the Reformation was lifting high the banners of the Word, the Reformers of Switzerland and of Scotland removed an earthly altar, a mediating priesthood, a sacrifice of the mass, to make way for the table of the Lord, a Gospel ministry and a holy supper. The Scottish covenants condemn as a Romish error the consecration of altars. Zwingli, Calvin and Knox were concerned that no earthly trappings should deflect attention from the heavenly sanctuary where the sacrificial Lamb stands in the midst of the Throne of Grace, where the High Priest ever liveth to make intercession for us, where the Prophet like unto Moses reveals to us the will of God for our salvation, where the King of kings and Lord of lords rules over and defends us from all His and our enemies. As the Holy Spirit lifts our hearts to the worship-center which God has erected, the Faithful Witness reveals to us the saving grace of God, and the heavenly High Priest ministers the mercy of His forgiving merit and offers His perfect intercession with the incense of our prayers, and the Prince over the Kings of earth takes us and our loved ones beneath the shelter of His loving wings.

Moreover, the worship of the New Testament is moving toward the Kingdom of Glory which is to be established in the New Heavens and the New Earth. The Holy City which comes down from God out of heaven has no temple, for the Lord God Almighty and the Lamb are the Temple of it. The New Jerusalem has no need of the sun neither of the moon to shine in it, for the glory of God doth lighten it and the Lamb is the light thereof. And there shall be no more curse, but the Throne of God and of the Lamb shall be in it. And His servants shall worship Him and they shall see His face and His Name shall be upon their foreheads—His own best name of gracious love.

A Good Soldier Of Jesus Christ

Chaplain Eugene Daniel, U. S. Army,
Baptizes Three Soldiers In Prison
Camp At Stalag, Bavaria.

A touching tribute to a faithful chaplain has appeared in our Church papers under the caption **The Church Came To Us**. This tells of a brave chaplain who continued his service in a downpour at Faid Pass, who sent marked Testaments through the fox-holes when the fire was too heavy for a church assembly, and who stayed behind to care for the wounded when the lost battalion had to cut its way through the German lines after the American defeat at Faid. "Everyone misses this chaplain, and he was, and is, one of the sources of inspiration that led our regiment through Foundouk and subsequent actions."

What this account does not tell is that this chaplain is our own Eugene Daniel of Atlanta, a graduate of Georgia Tech and of Columbia Theological Seminary and a beloved pastor of several congregations in Georgia.

When our troops landed at Oran, Chaplain Daniel was in the van and was decorated for bravery in action when taking a jeep he rushed ammunition and guns to an advanced party, rallied them and captured the position. The soldier's letter tells how the chaplain held services in spite of pouring rain and sent the Word of God to the fox holes through the barrage. He was taken prisoner when his men cut their way through nine miles of enemy-held territory and he remained to care for American and German wounded.

The German officers expressed their admiration for the Chaplain who had stayed to care for their and for our wounded and sent him to Italy and then to Germany as a prisoner. At his own request Chaplain Daniel was transferred to a camp for enlisted men where he teaches the Bible five days a week, preaches Sunday morning at the camp for war prisoners and Sunday afternoon at a work camp for American soldiers. At the camp in Stalag, Bavaria most of the men are from the Air Corps and they represent the United States and all parts of the British Empire. Here the Chaplain also has charge of entertainment and recreation and gives himself in every way to lift the spirits of the men. Here are some bits from his letters:

"Tis strange to think of all the experiences I have had in life. However, God supplies the needed strength and comfort for any condition. I pray that all of you may know the same peace of mind. Indeed, I pray that all men the world over might be so blessed."

"I continue my ministry and think it is helping the men. The things of God are very clear to me, I have great peace. Am in good health and spirits."

"Captain Nungester, a doctor of Decatur, Alabama, is to be at a work camp of American soldiers. I will go out for services there Sunday afternoon."

"Thanks for the letter and sermon (**Sparrow, Soldier, Sailor: Not One Shall Fall Without Your Father**). Surely it is good to know that God rules the affairs of men and loves all. As you know He has saved and blessed me and has given me a great opportunity to minister to many men here. I have baptized three men in this camp."

—Wm. C. R.

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