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on their oath of accord with our creed, is: Who are in the true line of succession? Are those who believe these facts and doctrines the ones in direct spiritual descent, or are those who reject or question them? There can be but one true descent. And that descent is comprised of those who accept and believe, in these premises. And the human arbiter in the case is of necessity the Church court composed of those who believe and accept. Thus it would seem that the true line of Presbyterian succession would be assured. But thereby hangs a tale.

Our fathers in Faith had no idea that any would arise to substitute a mere subscription to the Creed for bona fide acceptance of the fundamentals of Divine Revelation. But a reputed anomaly is faced here. From hearsay and from reading, one gathers that a candidate for the Ministry or a Minister already in Orders and on examination for reception by a Presbytery, may evade actual endorsement and literal conformity, on either or both of two counts: (1) He can "Believe the Scriptures to be the only infallible rule of faith and practice," though with reservations, or (2) he can "accept the system of doctrine," but with exceptions touching certain matters which his reason cannot endorse, or which those who pull the strings for the marionettes disapprove. Now, if this be true, then it means that either the Gospel has been changed for them as Christians, or that there has arisen a change of mind in them as Presbyterians. Accordingly, we would have on the one hand a Gospel which is not the Gospel, and on the other, a succession which is not Presbyterian succession.

No man is compelled to be a Presbyterian. But there should be no escape-clause and no desire for one, on the part of those who claim to be Presbyterians. Integrity should impel any man to be above-board. There is a difference between heresy and hypocrisy. And whatever else may be said, it remains that whoever either "believes the Scriptures" or "accepts the Creed" in such fashion as to harbor the idea of denying any of the factual or doctrinal data of the Word of God, surely forfeits a place in the true line of Presbyterian Succession. —R.F.G.

Niemoeller's Testimony

In another column we present a report of the sermon Pastor Martin Niemoeller delivered in Atlanta, Ga. In this address, which comes out of eight years in a Nazi concentration camp, there is a testimony which we all need. Like Martin Luther, Martin Niemoeller spoke from the Word of God and for the Word of God. His call is away from the hirelings to the Good Shepherd! Away from the nostrums of the modern mind to the Voice of Jesus Christ! Away from leaders who sell out the flock for their own prestige, to Him who gave His life for the sheep!

Martin Niemoeller is quite certain that no credit for any stand made belongs to himself, to his associates, or to his church people. "By grace are ye saved, not of works lest any man should boast." The Church is justified not by its deeds or works. All the honor belongs to God in His grace, all the credit accrues to the Good Shepherd who called us

to Himself by His Voice and Power. The Church which stands is the Church which surrounds the Lord and Saviour who is the Saviour of sinners, not of those who justify themselves.

Finally, according to Niemoeller, the Church exists wherever the Voice of the Good Shepherd is proclaimed, heard and believed, wherever Jesus Christ speaks forgiveness to those who trust in Him. Form is not essential to the being of the Church. All belong to the One Shepherd, to the one flock, who hear the Voice of the Good Shepherd. We do not have to wait on organizational unifications to make us one in Jesus Christ. **Amen and Amen and Amen!** May our American Christianity hear the Voice of the Good Shepherd as this man of God has declared it unto us!

—Wm. C. R.

The Voice Of The Good Shepherd

(John X:11-16)

Report Of Address By Pastor Martin Niemoeller To The Christian People Of Atlanta, Jan. 1, 1947

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

In behalf of the suffering people of Central Europe I wish first to thank you for your physical contributions which have literally kept thousands of us from starving. Then in behalf of the persecuted pastors of Germany and of the other Nazi-dominated lands I wish to thank you for your spiritual support. The last time I ever saw my old father when he visited my concentration camp in 1940, he assured me of the greetings and prayers of the Christian brethren of the world, from the Esquimaux of Alaska to the natives of Sumatra.

What can we give in return for your physical and spiritual contributions? We have nothing physical to offer. But God has given us a richness, a new experience of His Word and of the truth of His Word, and that is the present I give you for this New Year. This means a real enrichment for the suffering people of Europe and for all the world. The one Word of our Lord and Saviour Jesus Christ has gained new reality and this is the rich possession we take into the future. The message of John x:11-16 has become quite new for us during these years of suffering. Our Lord Jesus Christ says: "I am the Good Shepherd, the Good Shepherd layeth down His life for the sheep. He that is an hireling and not a shepherd, whose own the sheep are not, beholdeth the wolf coming, and leaveth the sheep, and fleeth, and the wolf snatcheth them and scattereth them, he fleeth because he is an hireling . . . I am the Good Shepherd . . . there shall be one flock, one Shepherd . . . My sheep hear My Voice."

We came to see who was the wolf. Adolf Hitler, the Leader of National Socialism, was by nature at enmity to the Good Shepherd and tried to do away with Him, His Voice and His flock. For when he came to kill the Jews, the Church said: "Thou shalt not kill." When he came to disregard the family, the Church said: "Thou shalt not commit adultery." When he came to take the property of other people and other nations, the Church said: "Thou shalt not steal." The Church knew that the

way of power and force, the way of the master race was not the true way. God's way is the way of love.

Adolf Hitler was the wolf who sought to do away with the Church. But he was a clever wolf who came in sheep's clothing. He claimed to be the Leader for the fold. He promised to care for the fold and sought to control it. There were hirelings who thought that this was the best, the most secure way. When he demanded that the Youth of the Church be given over to the Hitler Youth, the hirelings agreed. Then he demanded that the preachers of Jewish blood be put out, and the hirelings gave away the Jewish Christians. The Leaders of the Church in Germany came to be seen as hirelings.

Then we turned from these Leaders to the Good Shepherd. We flocked together to listen to the Voice of Jesus Christ. What does the real Master, the Good Shepherd, say? Then the Confessing Church appeared out of all the branches of the Church. We would have nothing to do with the hirelings. We stand by His Voice and His Word. By the acts of the Nazi, the sheep cotes were torn and we saw the wolf. Hitler tried, then, to silence the Voice of the Good Shepherd. He decided that such pastors as put the Word of Jesus Christ above the Word of Adolf Hitler must disappear. Thus he tried to silence the Voice of the Good Shepherd. In 1934 the East Prussia pastors who preached the Word of God were exiled to the Rhineland and to Bavaria. But the pastors in these sections of the land saw what was happening, so they sent pastors to care for the orphaned flocks in East Prussia and used the exiled pastors to preach to their own flocks. As a result the Voice of Jesus Christ was heard in both places.

Then Hitler determined to imprison the Voice of Jesus Christ. From 1935 to 1938 hundreds of pastors were imprisoned. But younger pastors took their places, and when they were arrested the lay people went into the pulpits and the Voice of Jesus Christ became louder. These lay preachers of the Word were sent to the front and the housewives and young boys from fifteen to seventeen went into the pulpits to preach the Word of God, which is the Voice of Jesus Christ. My own son was taken to the front and killed in Pomerania in 1945, but not before he, at the age of sixteen, had preached his first sermon from my pulpit. Of course they were unprepared, but in this case it was given to him. The Voice of the Good Shepherd could not be silenced even by Adolf Hitler. When the catastrophe came there remained the flock which had surrounded its Good Shepherd.

In concentration camp the pastors who preached the Word were asked to sign a pledge that they would never meddle in politics. But politics meant not to object to the killing of the Jews. So we everyone rejected the pledge. The Word of Jesus Christ could not be silenced thus.

When a pastor was sent to a concentration camp his Bible, his hymnbook, his watch, even his wedding ring, were taken from him. But since I was Hitler's personal prisoner they did not know exactly what to do with me. The officer in charge asked what I wanted and I replied, "My Bible." For four years I was in solitary confinement and during these years I literally lived on my Bible.

But how could one in solitary confinement make the Voice of the Good Shepherd heard in the con-

centration camp? Every day I heard steps below my window of other prisoners taking their daily walk. So I placed my chair on the table by the window and as they walked below I read to them the Holy Scriptures and the prisoners heard the Holy Bible, the Voice of the Good Shepherd. I later learned that many of these men had not heard the Voice of the Good Shepherd for months. When I was permitted to walk around I learned that one of my schoolmates was in a cell nearby and I passed close to his window and gave him a verse from the Old Testament and one from the New each day. Then I learned by heart the Gospel Lesson for the ensuing Sunday and repeated this to him on Saturdays as I passed his cell. After a while other faces also appeared at his window and they all got the Voice of the Good Shepherd.

A Roman Catholic priest was employed as gardener outside of my window. By that time I was allowed other books and at 9:00 A.M. I used to read to him the holy mass from their mass book, so in his way this Roman Catholic prisoner also heard the Voice of the Good Shepherd. This led to the rumor that I was becoming a Roman Catholic. Hitler was overjoyed thinking that my defection from the Evangelical Church would help break its spirit. He had me transferred to Dachau and put in a prison with three Roman Catholic priests. But they did not try to convert me and I did not try to convert them. We lived together as Christian brethren. They prayed for me in the prayers of their breviary and I taught them a Bible Lesson each day. We just took our daily bread from the Word of God as the Good Shepherd gave it to us.

At Christmas, 1944, there were fifteen special prisoners or hostages in one camp. Of these, Dr. Van Dyke, of Holland, asked the commanding officer to allow us to have a Christmas Service of Divine worship. As things were looking serious for Hitler's Reich he gave permission. The Roman Catholic priests had the service for eight of the number, I arranged one for the other seven. I feared that I, a German, would be a hindrance for these other men who were from lands overrun by the German armies. But what was my surprise and delight when Dr. Van Dyke came in and asked me to administer the Holy Supper as well as to preach. So I went through the six cells and talked to the members of my congregation who were from every imaginable denomination. I asked each one two questions: Do you wish to hear the Voice of Jesus Christ who speaks quite personally to you? "My son, thy sins are forgiven thee?" And: Do you want the body and the blood of Jesus Christ in the form of bread and wine as the assurance that your sins are forgiven you? They all answered in the affirmative, so we had the Holy Supper together.

This was a congregation, not organized by man, but given by the Good Shepherd. His sheep heard His Voice and surrounded Him in order to be fed by His own hand. In that little group was the Christian Church in nucleus, out of many nations and many creeds, but all forming one flock gathered by the one Shepherd. Out of this Christmas experience of 1944 God taught me that there is just one fold and that it is made up of all those who listen to the Good Shepherd. In view of my experience then I can never be separated from my brethren of other denominations. We belong together as long as Jesus Christ is in our midst. Hearing His Voice, around Him, the Church has stood.

When the war was over we were tempted to say that we had done our duty. But no! The Good Shepherd has sustained us by His grace and power, in spite of our sin and guilt and weakness. So we joined the German people in its guilt and sorrow. The Church is not justified by her own deeds or works. The Church has surrounded the Lord and Saviour who is the Saviour of sinners—not the Saviour of those who justify themselves. In October, 1945, we declared our guilt. Thereafter we were received into the World Council of Churches and experienced the unity which is true everywhere Jesus Christ is Lord, Master, and the Good Shepherd whom we trust and obey.

Let us each rise from our own little flocks and their own shepherds to the One Shepherd who alone can give life to His fold. This is my present to you: that we can all flock around the One Shepherd. When we seven met in Cell 94 at Dachau, when we gathered for the World Council in Geneva, we found that we were all brethren belonging to the one flock of the One Shepherd. Hearing His Voice there was peace, peace with God, peace with each other, love for each other. In this realization of our oneness in the Good Shepherd we present Him as the Saviour of the World.

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The Book Of Genesis (II)

By Rev. Edward J. Young, Ph.D.

This is the third in the series of articles on Old Testament Introduction by Professor Edward J. Young, Ph.D., head of the Department of Hebrew in Westminster Theological Seminary, Philadelphia, Pa. We are still able to supply the two previous articles to those who will get in their subscriptions at once.

Beginning with chapter eleven, verse twenty-seven, the book of Genesis lays its emphasis upon the preparation of the people of Israel to become the covenant nation of God. This preparation is seen in the choice of the family of Abraham. Abraham is chosen to be the father of a great multitude, God's own peculiar people. When God called him from Ur of the Chaldees He revealed a three-fold promise. This promise embraced (1) a numerous seed, (2) a land, (3) blessing to the whole earth. (Genesis 12:1-3). Upon hearing this promise, Abraham, in true faith, left his home and obeyed the voice of God.

The life of faith is not easy. It is a life of trial, of difficulty, of testing. And with respect to each element of the promise Abraham was tested. He had been promised a numerous seed, but his wife was barren, and only after long trial was Isaac born. Then came the supreme test, when Abraham was commanded to slay Isaac. Likewise, a land was set before Abraham. It seemed, however, as though he should never receive the land. He is described as a sojourner (Genesis 12:10); he finds the land in the possession of others and sees it invaded by distant kings; twice is he driven out by famine and is told that his descendants will be sojourners in a foreign land (Genesis 15:13). Lastly, he must even purchase the cave of Machpelah for a burial place. As to the third element of the promise, namely, that he should be a blessing to the world, Abraham was sorely tested. Abraham and Lot are compelled to separate. Twice must Abraham leave the land and twice, because of his sin, does he cause trouble to others. He must battle with foreign kings, and he must protest to Abimelech, because the wells have been taken from him. (Genesis 21:22).

Such is the picture of Abraham which Genesis presents. It then relates the histories of Isaac and Jacob, thus setting forth the steps by which, under Divine Providence, the people of God are finally led into Egypt where they are to be formed

into the theocratic nation. For purposes of study, the following analysis should prove helpful:

1. The Generations of Terah: Gen. 11:27-25:11.
2. The Generations of Ishmael: Gen. 25:12-18.
3. The Generations of Isaac: Gen. 25:19-35:29.
4. The Generations of Esau: Gen. 26:1-37:2.
5. The Generations of Jacob: Gen. 37:2-50:26.

The Trustworthiness Of Genesis

The heart of faith has delighted in the strength of Abraham's reliance upon the promises of God. Was Abraham, however, an historical character? Are these narratives in Genesis legend or are they trustworthy history? This question is very plainly answered by the New Testament. According to the New Testament Abraham was an historical character, and the narratives in Genesis are to be considered as serious history. Our Lord even said, "Your father Abraham rejoiced to see my day: and he saw it, and was glad." (John 8:56). For the Christian this witness of the Saviour settles the matter. If these narratives of Genesis are not records of historical fact, it follows that Christ was in error.

There are those who think that the patriarchs were not historical characters. Philo, the Jewish philosopher, who lived about the time of Christ, thought that the life of Abraham was but an allegory. In more recent times it has been maintained that the patriarchs are but personifications of the Hebrew nation. Again, it has been held that Abraham was a deity, worshipped by the Semites of Palestine. Mention must also be made of the view of form-criticism, namely, that in Genesis we have a collection of ancient stories or sagas which have clustered about the names of the patriarchs. These stories, it is alleged, being ancient, may exhibit accuracy of detail, but since they are nothing more than legends, we cannot regard Genesis as history. Perhaps the strongest denial