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PRESIDENTS OF THE WOMEN OF THE CHURCH
Ernest Myatt Presbyterian Church, Raleigh, N. C.
for the past 25 years (April 1959)

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distresses which were so much a part of his life he was able to glory in these things because they led him to a complete dependence on Christ.

"For when I am weak, then am I strong" was the basis on which Paul went on in the strength of the Lord.

It is also the one way for us who would follow in his train.

—L. N. B.

Neither My Praise Unto Graven Images

Isaiah 42:8

According to a student who comes from a Roman Catholic background, he used to be required to stand before a crucifix or a statue of the Virgin or of St. Joseph and repeat so many prayers after confession. As he prayed and meditated there, at times the lips of the figure seemed to move in acceptance. The same student wrote on his examination,

The seventh ecumenical council's action regarding images has presented the most interesting part of this course to me. Having formerly revered even worshipped images without the background of such rites, this study has presented me with a greater knowledge and understanding of my revolt against Roman Catholic methods and rites . . . It has been only six years since I removed the crucifix from my bed room wall, and four years since I threw the thing out of the house. That council caused me much anguish by superstition in my life, and I shall never forget the seventh ecumenical council.

Now the Roman Catholics with their statues and the Greek Catholics with their two dimension pictures (icons) have only yielded more fully to the temptations which assail Protestants as well. It may be that the second is the least of all the commandments. The Roman Catholics and the Lutherans subsume it under the first and thus dim its lustre. Today in Presbyterian and in Reformed Churches its direction not to make any likeness for worship purposes and not to bow before such a picture worship centre is being disregarded. Yet our Lord warns that those who break one of the least of the commandments and teach men so shall be called least in the Kingdom. He also says, If ye love ME ye will keep MY commandments.

The terms of the new covenant are that God promises to make Himself our God, to forgive our sins, and to write His laws upon our hearts and minds. Hebrews also cites Psalm 40:7 of Christ, Lo I come, to do Thy will, O God. The next phrase in that psalm is, Yea, Thy law is within my heart. In the final book in the Bible the saints sing the psalm of

Moses and of the Lamb and keep the commandments of God and the faith or the testimony of Jesus.

According to Isaiah 42, the LORD who refuses to give His glory to another or His praise to representations made by men, clearly sets forth to whom He does give honor and praise. He delights in His Servant, He puts His Spirit upon Him, He gives Him for a covenant to the people and for a light to the Gentiles, and causes the isles to wait for His law. That is, the center of our worship is neither a crucifix, nor a madonna and child, nor Sallman's head of Jesus — but the Servant of the Lord, the Messiah of God.

Remember Jesus the Christ, risen from the dead of the seed of David. Behold the Lamb of God, for grace and truth came by Jesus Christ. As the heavenly High Priest intercedes, we received grace and mercy to help from the throne of grace. Let us, then, proclaim Him in His life of filial obedience to the Father, in His preserving fellowship with God in the midst of our flesh and blood — for us men and for our salvation. Behold His adoration of the glory of God, His faith in the Father even through the darkness of Calvary! Let us dwell on His being made sin for us that we might be made the righteousness of God in Him — let us not focus on some graven image or fictitious picture of His face.

Not a lifeless statue nor artist's picture, but Jesus Christ is the end of the law for righteousness.

In Ephesians, the Apostle shows that we are saved by grace not by works — and yet that grace saves unto the good works which God has before ordained that we should walk in. Even so, we are saved by Christ's filial obedience of the Father's will, not by our law-keeping. Yet He saved us that we might show our gratitude to God our Saviour by doing the will of our loving heavenly Father. And at least a part of that will is:

"THOU SHALT NOT MAKE UNTO THEE
ANY LIKENESS . . .

THOU SHALT NOT BOW DOWN THY-
SELF TO THEM."

"NEITHER MY PRAISE UNTO GRAVEN
IMAGES."

—W. C. R.

The Fear of the Lord is the Beginning of Wisdom

Life is full of beginnings. Each morning we begin over again; every task undertaken is a fresh start; every venture in whatever avenue of life must have its beginning.

In actuality we have very few endings. We seldom adjourn sine die — more often we merely recess.

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