

Q 285

L. U. N. C.
Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

APRIL 18, 1951 APR 20 1951

An Editorial

Has The Church Left Her Knees?

... We Wonder ...

The recasting of our church's executive agencies seemed to be necessary in order to meet the changed conditions that time inevitably brings about. Numbers of new executives have been added to the various boards for the sake of efficiency, and to secure greater results for the Kingdom.

Doubtless, these different department and board heads are essential. They are men and women who are specialists and they are efficient in their several spheres.

We have absolutely no criticism to offer either in their placement or of their personalities. We have all confidence in the judgment of those who selected them and in their ability to do the work to which they have been assigned.

But the question arises as to the results to be secured by this great army of workers. Of course, it is too early to compare "the cost of operation" with the yield of results.

Yet, I wonder if the Church herself is not overlooking the *great essential* in her preparation for service? Has she, with all of her apportioned and trained experts, forgot something? Does she realize that after all it is not the perfect mechanism of an engine *alone* that pulls the cargo, but that the steam

must be in the chest and the electricity pulsing through its splendid system?

Does the Church recall that "it is not by might nor by power, but by My Spirit, saith the Lord of Hosts?" Is the Church relying too much upon its mechanics, and not enough upon the power of God? The Psalmist connected the "day of God's power" with the "willingness of the people." That "willingness" can come only from His power.

The question remains: are we willing to depend upon His power? Are we, as a Church, bearing our splendid and efficiently manned organization to the throne of grace?

Many years ago, a great Laymen's Missionary Convention was held in Birmingham, Ala. The program had been meticulously planned and was conducted from beginning to end with clock-like precision. It was a highly successful convention. When we were congratulating one of the program directors on the wonderful results, he said, "Did you know that there was an unbroken prayer chain from the opening to the closing moment of the meeting?"

"That," he said, "was the secret of our results."

The Church prostrate before God will give efficiency to our organization and will make it do great things for His Kingdom. —W.H.F.

VOL. IX NO. 42

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.
Comp

*"Thou shalt love the Lord thy God with all thy heart
and with all thy soul, and with all thy mind.
This is the first and great commandment . . .
And the second is like unto it, Thou
shalt love thy neighbor as thyself."*

The Ten Commandments

according to

The Shorter Catechism

Introduction. In order to make this study helpful for the Women of the Church we are beginning with the 45th rather than the 39th question. We hope, in this way, to get the catechetical discussion before the Church by the time the first commandment is studied in the circles, and sometime later to come back and take up the questions 39-44.

In accord with His covenant of grace to Abraham, the Lord delivered Israel from Egypt and brought the nation unto Himself (Exodus 20:2;19:4-6;34:5-7.) Likewise the Psalmist (105, 106, 136) speaks of God's dealings at Sinai as a step or stage in His covenant dealings with His people; while our Lord (Mt. 4:10;15:3ff) and His Apostle (Rom. 7:12) recognized the sanctity of the moral law and sought to deepen its significance (Mt. 5:17-28, Jn. 14:15).

As in the opening words of the summary of the law (Dt. 6:4) the LORD identifies Himself as our God, so He prefaces the Ten Commandments with the gracious words: "I AM JEHOVAH THY GOD, which have brought thee out of the land of Egypt, out of the house of bondage."

Our obligation to obey grows out of His merciful dealings with us. The Bible order is grace and gratitude. Because the great I AM has loved even us and made Himself our forgiving Lord, our gracious Father, our blessed Redeemer, therefore thankfulness calls on us to do His will. And He has revealed His will in the whole of His Word, but for our present study, especially in the ten words.

Question 45. Which is the first commandment?

Answer: The first commandment is, Thou shalt have no other gods before me.

God is first in the Bible, first in the Ten Commandments, first in the great commandment, first in the Lord's Prayer, first in the angel chorus over Bethlehem, first in the Apostles' Creed. Is He first in our thinking?

In the Church's great test during the Nazi domination of Europe, she found again that the real

By Dr. William Childs Robinson
Professor of Historical Theology
Columbia Theological Seminary

question is the first commandment. Hitler demanded that the Church worship his state and its gods of race, blood and soil. Communists are demanding that the Church behind the Iron Curtain worship or put first their program of changing the economic or business order. In our own thinking it is very easy to give first consideration to men, and the duties of right and of kindness we owe them, instead of letting God come first.

Sometimes we get so wrapped up in the human side that we let God find any place He can, and even give a wrong slant to the true thought of God. And so without meaning to do so our human interests put God in the second place, and a second place God is not the one only living and true God. When Satan tempted our Lord Jesus, offering him all the kingdoms of the earth if He would worship him, Jesus answered: "Thou shalt worship the Lord thy God and Him only shalt thou serve."

In the Preface to the commandments, God Himself speaks, I AM. No idol can say that, for idols are only imaginary gods. They may have mouths but they speak not; and ears but they hear not. The true God who has so graciously spoken to us in Christ is the living Lord, the everlasting Thou, the great I AM. He is first and He asks that we give Him His true place. Put God first, and second, third, and forth things fall into their proper order. In Christ God is for us, let us be for God first, then God directs us to do justly and love mercy.

Q. 46. What is required in the first commandment?

A. The first commandment requireth us to know and acknowledge God to be the only true God, and

our God, and to worship and glorify Him accordingly.

"Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and a willing mind." Hear, O Israel, the first and the great commandment is this: the LORD is thy God, the LORD alone, and thou shalt love the LORD thy God with all . . . Give unto the LORD the glory due unto His name; worship the LORD in the beauty of holiness. . . Our Father, who art in heaven, hallowed be Thy name . . . Blessed be the God and Father of our Lord Jesus Christ.

God has made us with minds to know Him, with mouths to confess Him, with bodies to worship Him, and with hearts and lives to glorify Him. We come to know God as we receive the revelation He has given of Himself in His Word, culminating in our Lord Jesus Christ, the brightness of His glory and the express image of His person. We acknowledge the one only, living and true God who has caused the light of the knowledge of His glory to shine for us in the face of Jesus Christ, and we reject the dream gods men make up out of their own imagination or speculation. The idols of the nations are nothing, our God has made the heavens; yes, and has come down out of those heavens for us men and for our salvation.

The Most High has made Himself our God by making us and constantly upholding us with His blessings. But more than that, God has made Himself our God by putting us into Christ Jesus and making Him to be unto us wisdom from God and righteousness and sanctification and redemption; that according as it is written, He that glorieth, let him glory in the LORD. Philosophers spend time talking about the worth or value of man, the Bible and the catechism speak instead of the worth of God. For worship means *to count worthy* of all trust, love, confidence, honor, majesty, and glory. *Worshipping* is adoring God for what He is, praising Him for what He has done for us, thanking Him for His blessings to us, asking Him for the things we need, trusting Him where we cannot fathom, confessing to Him our sins, and taking refuge in the righteousness of the Saviour He has given us. "Unto Him that sitteth upon the throne, and unto the Lamb, be the blessing and the honor and the glory and the dominion, for ever and ever."

The secret of assurance consists in not letting the things we do not know upset our confidence in the things we do know. "I love the Lord, because I know Him; I adore Him because I cannot comprehend Him," wrote Gregory of Nazianzan. We do not know God completely, but we do definitely know that God tells the truth, and that the truth-telling God promises to forgive our sins for Jesus' sake. As the Holy Spirit enables us to put these two things together, He gives us the blessed assurance that God is our merciful heavenly Father and that we are His forgiven children.



A Cooperative Enterprise between your church and you

An Annuity with our Board of World Missions not only provides you a dependable, lifetime income, but also gives you an active share in the work of spreading the Gospel in foreign lands.

For these Annuities are also Gifts to Foreign Missions. The principal you invest in the Annuity ultimately becomes available for mission work. During your lifetime, you receive a stated annual income on this money, the income rate comparing favorably with that from other sound investments.

All of these features, and more, we will be glad to explain in fullest detail. Just write for literature on our Annuity Gift Plan. Address:



CURRY B. HEARN, TREASURER

BOARD OF WORLD MISSIONS

PRESBYTERIAN CHURCH IN THE UNITED STATES

POST OFFICE BOX 330, NASHVILLE 1, TENN.

"To Foreign Missions a Share"

APR 28 1951

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

L. U. N. C.
Carolina Room

APRIL 25, 1951

II.

It is a wonder how the Lord hath loved!

How loves He all who've gone astray,
How He would gather us to Him
And lead us in His way.

It is a wonder how the Lord protects!
And how He longs to have us turn
In faith to Him, how freely gives
The grace we cannot earn.

It is a wonder what the Lord hath done!
How He hath died, how yet He lives,
And how He to the uttermost
Sustains the life He gives. —A.D.R.

Library, Reading Room
University of N. C.
Chapel Hill, N. C.

“... for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.”

The

Ten

Commandments

By Dr. William Childs Robinson
Professor of Historical Theology
Columbia Theological Seminary

In the three temptations, our Lord Jesus was tested by Satan. But he held on to God and trusted God to care for him rather than work a miracle to feed himself or ask God to protect him in a sensational jump from the temple tower. Satan offered Jesus all the kingdoms of the earth if he would worship the tempter. But our Lord replied: “Thou shalt worship the Lord, thy God, and to Him only shalt thou offer thy religious service.” So the first commandment forbids our making idols out of our own minds or imagination, or worshipping angels, saints, the Virgin Mary, the stars, or the false gods of man-made religions.

according to

Q. 48. What are we specially taught by these words—before me—in the first commandment?

A. These words—before me—in the first commandment teach us: That God, who seeth all things,

The Shorter Catechism

Q. 47. What is forbidden in the first commandment?

A. The first commandment forbiddeth the denying, or not worshipping and glorifying the true God as God and our God, and the giving of that worship and glory to any other, which is due to Him alone.

In His Word God declares Himself. In nature, in life, in man God has given many witnesses of His existence. In Christ God became man to bring man back to Himself. As the Holy Spirit, the true God opens our hearts to trust in Christ as our Saviour and the Father as our God.

The first commandment tells us not to deny the true God, and not to treat Him as if He were not the true God and our God. God's making Himself our God is the greatest blessing life has. We can never thank and praise God enough for coming to be our God and Saviour. As we worship Him, God forgives our sins, strengthens our spirits, softens and sweetens the tensions of life. Life lived in the presence of God is a better life.

taketh notice of, and is much displeased with, the sin of having any other god.

God is the author of our being, the light of our understanding, the source of our goodness. What place are we giving Him in our lives? Are we letting our desire to have a great place for ourselves, our money, our family, our business push God into the background? Have we another god in addition to the true God?

God sees everything. He knows whether we are serving Him or serving self. More than that, God takes notice of those who have made something other than Himself their god. Most of all God is greatly displeased with this sin of having another god.

“The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from Thy throne
And worship only Thee.”

This is the second installment in a series of articles by Dr. Robinson.

A NEW day is dawning in Brazil. I don't know how it all started. Some say that when Getulio Vargas was president of Brazil, he flew over this region in a plane; and being impressed by the vast virgin forests untouched by axe or fire, he decreed the establishment of the Agricultural Colony of Central Goias. Thousands of homesteaders poured into central Goias. The huge tract of forest land on the banks of the beautiful winding River of Souls was surveyed and divided into farms of 10, 20 and 30 acres. In a short time every single farm was taken.

When I first visited the Agricultural Colony in August 1949, there was no more land left to be claimed. In fact, there was a distressing shortage. Along the banks of the river, underneath towering trees, were little encampments of pioneers who had come thousands of miles to stake a claim, only to discover they were too late. It was a pathetic sight to see all their worldly possessions (beds, trunks, pots and pans, even their chickens and dogs) out for all the world to view. Fortunately it was the dry season and most of them eventually found good land out beyond the Colony.

We crossed the River of Souls on a crudely constructed pontoon bridge, the new suspension bridge under construction towering on our left. We were immediately over-awed by all the traffic. Where was everybody going? All the thoroughfares were crowd-

He was stationed in the Colony in November, 1949, and already the church there numbers 269 professing members. Of course, most of the members are pioneers who were already Presbyterians when they came, but the number who have made their profession of faith so far this year, some 32, proves the vitality of the infant church. I am sure that if you could attend one single service or Sunday School, you would carry to the end of your life the memory of that experience.

People here don't come to church just because they have nothing else to do. Many have walked several miles or ridden a donkey six or eight miles. Some have come the night before in order to be on hand when Sunday School starts. They really rejoice in the Lord and in the preaching of His Word! It is always a thrilling experience for me to attend a service where a hunger and thirst after righteousness is so evident.

On my last visit to the Colony in October, 1950, I was surprised to see how much larger the town (its capital) had become. It is a real city now. It straddles the river and is called "Ceres" on one side and "Rialma" on the other. Sunday Schools on both sides of the river are growing steadily. It is plain to see that the Mission is hard pressed to keep pace with the unprecedented opportunities of this region. We have only four missionary couples in the

THE KINGDOM IN BRAZIL

By Rev. Paul J. Coblentz*

ed with people and carts and trucks. We felt as if we were in some great metropolitan center, except that the background belied this impression.

The row of one-story shops on either side of the road crammed with an intriguing assortment of household necessities, implements to clear the land and plant, hides of great variety, dried meat on racks. There were many little stands where fruit and cakes and hot coffee were hawked. In all of this busy stir one could sense the tremendous impulse of life and hope which surges in the hearts of these people, fired with the ambition to carve a home and happiness out of the untamed wilderness.

Where in this picture do we find the West Brazil Mission of the Presbyterian Church? Don't worry! You won't be waiting very long before our evangelist, Waldemar Rose, comes riding up on his mule. He is the "circuit rider," of the Colony and manages to cover an unbelievable amount of territory. It is impossible to keep him supplied with Bibles for he sells them as fast as he receives them. He has established eight Sunday Schools throughout the Colony. With the help of the missionary he has found many open doors for the Gospel and is laying a strong foundation for the Church of the Living Christ.

whole state of Goias. It is a great challenge to our faith and missionary vision.

Then there is Mata Azul. Mata Azul is a new town, less than five years old. The name means "Blue Forest," and indeed it is most appropriate, because the site was hewn out of the thick jungle, and viewing the growth of tall trees from a distance on a lazy afternoon, it seems enveloped in a mysterious blue mist. Mata Azul is as quiet as the Colony is bustling. You have the feeling that you have come to the end of the world, the last outpost of civilized man; and actually there is very little beyond except the vast expanse of jungle ruled by the Jaguar and the Indian and abounding in deer and tapir and wild boar.

Mata Azul is composed of one large village square and three or four streets leading off from it. In all there are perhaps 200 houses. Surrounded by rich virgin land, it is the center of rice production. The other day when we were there, all the barns and storehouses were bursting with the abundant harvest of rice, awaiting the trucks which would haul it

*Evangelistic missionary, Uruana, Brazil.

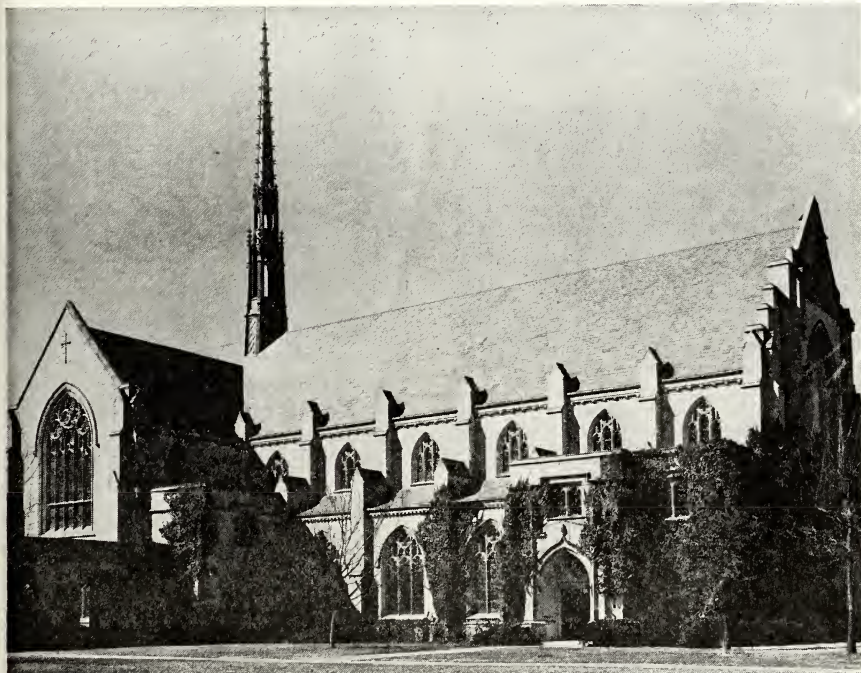
THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

MAY 10 1951

L. U. N. C.
Carolina Room

MAY 9, 1951



THE HIGHLAND PARK PRESBYTERIAN CHURCH, Dallas, Tex., celebrates its 25th anniversary May 9 as the largest church in the Southern Presbyterian General Assembly. This structure was completed in 1941. (See Church News).

VOL. X NO. 2

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.

Ten Commandments

according to

The Shorter Catechism

By Dr. Wm. C. Robinson

Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord is a great God, and a great King above all gods. —Ps. 95:2.

Q. 49. Which is the second commandment?

A. The second commandment is, Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or; that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them; for I the LORD thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments.

The First Commandment tells us whom to worship: the one only, living and true God. The second tells us how to worship Him. "God is a spirit and they that worship Him must worship Him in spirit and in truth."

To understand the commandment more clearly we may divide it into three parts. First, it forbids our making any visible forms or figures for God who is spiritual and beyond our ability to comprehend. Likewise it forbids our worshipping the things in heaven, earth, or sea. In Deuteronomy 4:16 this is explained on the ground that the people of Israel saw no manner of form on the day that the LORD spoke to them in Horeb out of the midst of the fire.

Second, it forbids our giving worship or adoration to such images, pictures, sun, moon or stars. God does not condemn all pictures or sculpture since He permitted Moses to make embroidered figures for the veil separating between the holy and the most holy place and Solomon to have carvings for the Temple. This commandment does make it unlawful

to use images or sacred pictures so far as men are led "to bow down" to these things and "worship" them.

Perhaps there is need for a reconsideration of the matter of "worship-centers" both in connection with this commandment and with the focal center God has given for Christian worship. In the Old Testament the people of God worshipped toward the holy of holies facing the veil behind which they knew by faith was the mercy-seat and the ark of the Covenant. In the New Testament worship we lift our hearts, knowing by faith that in the heavenly Tabernacle which God pitched, the Lamb stands as it had been slain, the High Priest ever lives to intercede for us. If the eyes of our bodies are turned to a visible worship-center below, will that not deflect the eyes of our faith from the worship center God has given, namely, our Lord and Saviour at His own right hand?

Third, this commandment has a penalty attached for disobedience and a reward for obedience. Jealousy may be used in a good as well as in a bad sense. A parent is properly jealous for the good name of his daughter. God's jealousy means that He is not an indifferent or an unconcerned God, but a God of love. He punishes for three or four generations those who disobey Him, and rewards for thousands of generations those who obey Him.

This second commandment is obscured by the way in which the Roman Catholics number the commandments. They put the first and second commandment into one and then divide the tenth into two. That cannot be justified because in the giving of the Ten Commandments in Exodus, the tenth commandment starts with "thy neighbor's house"; while in the account in Deuteronomy it begins with "thy neighbor's wife." By rolling the first two into one the Roman Catholic worshipper does not so easily see the contradiction between his bowing down to images and pictures of the saints and this law of God.

In the Scottish psalter, Psalm 105, 4-9, reads:

"Their idols silver are and gold,

Work of men's hands they be.

Mouths have they, but they do not speak;

And eyes, but they do not see;

Ears have they, but they do not hear;

Noses, but savour not;

Hands, feet, but handle not nor walk;

Nor speak they through their throat.

Like them their makers are, and all

On them their trust that build.

O Isr'el, trust thou in the LORD,

He is their help and shield."

This is the third in a series of articles by Dr. Robinson, professor of historical theology, Columbia Theological Seminary.

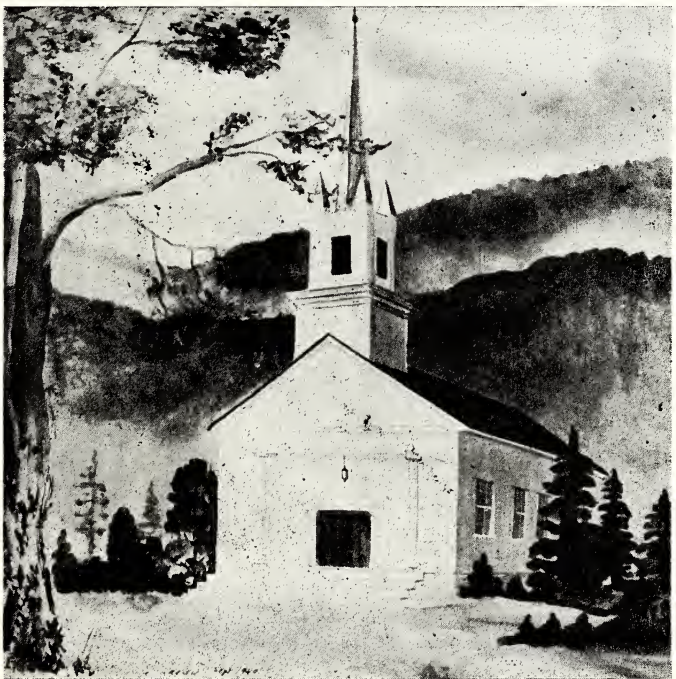
THE SOUTHERN PRESBYTERIAN JOURNAL

A Presbyterian weekly magazine devoted to the statement, defense and propagation of the Gospel, the faith which was once for all delivered unto the saints

L. U. N. C.
Carolina Room

MAY 16, 1951

MAY 17 1951



AN ARCHITECT'S CONCEPT of the Fontana Community Church is shown here. \$5,000 of the needed \$25,000 to build the structure has been raised. The Rev. Wade C. Smith is pastor of the non-denominational organization. For story, see Page 15.

VOL. X NO. 3

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.
Camp

The

Ten Commandments

according to

The Shorter Catechism

By Wm. Childs Robinson

Professor of Historical Theology
Columbia Theological Seminary

Q. 50. What is required in the second commandment?

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances as God hath appointed in His Word.

Suppose you were to be introduced at the Court of St. James, would you not study the etiquette appropriate to the occasion and observe all the proprieties of that event? In worship you enter through Christ, the living way, into the presence chamber of the King of Kings. Shall we not prepare ourselves for this august audience by studying the book of etiquette the LORD of hosts has left for those who would approach the throne of His grace? And having studied the Word, let us worship Him, not according to our ideas, but according to what He has appointed.

In this answer the catechism does not name the details of worship as is done in the Larger Catechism and in question 88 of the Shorter, but simply sets forth the principle. This is that we must inquire of His Word as to how He is to be worshipped and use the religious services and ordinances which He has authorized. Ordinances are things which God has ordained, or ordered, such as prayer, thanksgiving, the reading and preaching of the Word, the sacraments. We are not to invent rites or ceremonies in an endeavor to make God's institution "more decent than Christ left them."

"Tis mere idolatry

To make the service greater than
the god."

We are to keep the whole of what our gracious, generous Lord left us, not refusing baptism to a sick baby because its Christian parents may have some superstition mixed with their faith, not leaving out the elements God has ordained for the Lord's Supper in some fancied Quaker idea that we can thereby make the worship more spiritual. The walls of the Reformed faith rose in Old Scotia, while those of Rome fell, humanly speaking, because the every-day believer was convinced that the Lord was present in the services of worship that were strictly warranted by His Word.

Q. 51. What is forbidden in the second commandment?

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in His Word.

God condemned Ahab for worshipping the strange god, Baal, and so breaking the first commandment; but He also condemned Jeroboam for making Israel to sin by setting up golden calves at Dan and Bethel, not as strange gods, but as symbols of the true God—thus breaking the second commandment. (I Kings xvi.33,26). Similarly, Aaron was condemned for making a molten calf as a figure of the God who brought Israel out of Egypt. (Exod. xxxii). God is not to be worshipped by images or by pictures and the efforts to bring such things into Christian worship have been condemned by the Council of Elvira in 305, the Council of Hieria in 753, the Council of Frankfort in 794, and by the Protestant Reformation. God is not to be worshipped in any way not appointed in His Word. Similarly, our Book of Church Order, Par. 10, reminds us that God has given us His system of teaching and of worship in His Word and has commanded us to add nothing to this nor to take anything away from it. God has given us the means of worshipping Him, that is His Word, the water of baptism, the bread and the fruit of the vine for the Lord's Supper, prayer and praise. We are not to worship these means or elements, nor on the other hand are we to assume that we can get on without the things God has so wisely and generously given us. We are to worship Him by means of the things He has provided—and in no other way.

Illustration: A Protestant who rented a small farm under Alexander, the second Duke of Gordon, fell behind in his payments. A vigilant steward, in his grace's absence, seized the farmer's stock, and advertised it to be sold on a fixed day. Happily the duke returned home in the interval, and the tenant went to him to supplicate for mercy. "What is matter, Donald?" said the Duke as he saw him enter with sad, downcast looks. Donald told his story in a concise and natural manner. It touched the duke's heart, and procured a formal acquittance of the debt. Donald, as he cheerfully

withdrew, was staring at the pictures and images which he saw in the castle, and he asked the duke what they meant. The duke, who was a Roman Catholic, said: "These are the saints who intercede with God for me." "My lord duke," said Donald, "would it not be better to apply yourself directly to God? I want to muckle Sandy Gordon and to little Sandy Gordon; but if I had not come to your grace's self, I could not have got my discharge, and both I and my bairns had been turned out of house and home."

This Is The Fourth In A Series Of Articles

"Maintaining The Tie" Through Defense Service

By Cecil H. Lang

EVERYONE thought the books were closed on Defense Service—and so they were, until the flare up in Korea. Since last June it has become increasingly evident that there must be a complete reactivation of that work.

Thousands of our Presbyterian youth have been called into service; Presbyterian chaplains are being called to active duty. Churches in camp areas are again facing the privileges and problems of ministering to military personnel and their families. The Government is establishing policies with reference to spiritual ministry to those in military service.

All these are areas in which Defense Service, now a department of the Home Mission Division of the Board of Church Extension, operates. The Board has recognized that if our Church is to keep abreast of the times and take its rightful place in national and international affairs this department must be set up on a full-time basis with the employment of a full-time secretary.

In order to do this, the part-time budget must be supplemented.

A careful survey revealed the need for at least \$100,000 to do the work which needs to be done this year. The General Council recognized this as an emergency and authorized a special Mother's Day Offering Sunday, May 13, for the badly needed \$100,000.

OUR young people in service must be continually reminded of their Church's love, her care and her prayers for them. There must never be any doubt as to her abiding interest in their welfare. The department has undertaken the task of securing the names of all Presbyterians entering service and forwarding these names to pastors in Camp areas.

Church membership cards are furnished for every man and woman entering the service and letters are written in the name of the Church to each one. One soldier wrote back from Korea, "I received your very heartwarming letter today and, believe me, it



*Serving
God and Country*

- Distinctive Christian Education
- Military Training in R.O.T.C.



Presbyterian College

Clinton, S. C. Box E Marshall W. Brown, President

G O W N S

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES






Church Furnitures • Stoles
Embroideries • Vestments
Hoopings • Communion
Sets • Altar Brass Goods

CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY
821-23 ARCH STREET, PHILADELPHIA 7 PA

sure made me feel good. I have tried hard to lead a good life and, when I got the letter today, I just can't put into words what an up-lift it was. God only knows our inner feelings, but I guess you've had the same feeling I had. I truly and sincerely thank you for your letter."

Our Church will again provide its quota of chaplains. The Government looks to the Church to provide the very best men for military service. They are asking for a select group of choice young men. Securing these men is a function of Defense Service.

WHEN the chaplain enters service his Church must not forget him. He must be aided and advised in every way possible. The church's share of the Ministers' Annuity Fund dues is paid for him. Occasional visits are made to military installations and everything possible is done to remind the minister of the Church in separate service of the Church's interest in him and his ministry.

Our Government does an exceptional and unique work among the nations of the world in its attention to the spiritual welfare of the military personnel. It does not attempt to do that, however, without the aid and advice of the Church. Through capable leadership in an active Defense Service Department our own Church can and shall make a distinct contribution in the Government's planning and its policies in its spiritual ministry in the Armed Services.

Our youth are there—thousands of them. The uncertainty of the military situation makes it even more imperative that our Church be constantly on the alert for their best interests. Our great Church is interested. She does care. We believe that our Church will rise up in this emergency.

See Page 9 for Special Pre-Assembly Features Carolina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

MAY 23, 1951

MAY 24 1951



THE FIRST PRESBYTERIAN CHURCH OF ORLANDO, FLA., is host to the 91st meeting of the General Assembly of the Presbyterian Church in the United States, June 7-13. The Rev. Marshall C. Dendy, D.D., is pastor of the Church. (See special section).

VOL. X NO. 4

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.
Comp

think" so and so; or, "I do not believe that . . ." Here is illustrated the need for a faith and a reasoning based on authority—the authority of God's Word.

Dr. Ribble has started something which we hope will be followed by many others. Informed and in-

structed Christians, when such instruction is based primarily on the Scriptures, will honor the Church of which they are members and will be of inestimable worth to the society of which they are a part. —L.N.B.

Fifth in a Series

The Ten Commandments according to The Shorter Catechism

By Dr. Wm. Childs Robinson

Professor of Historical Theology
Columbia Theological Seminary

Q. 52. *What are the reasons annexed to the second commandment?*

A. *The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.*

If we agree with Luther that "the first precept requires that we acknowledge and worship one God, that is, that we trust and rest in Him alone, which indeed is the true faith, whereby we become the sons of God"; then the second commandment calls us to the means God has ordained to lead His people into that trust and confidence in Himself—and excludes those acts, modes, forms, images and pictures with which men have undertaken to embellish that worship.

"Idolatry came in at first for the want of good preaching. The people began to have golden images when they had wooden priests." —*Fuller.*

To the bare statement of the law the Bible adds three reasons to move our obedience. The first is God's sovereignty of kingship or lordship over us. We are not our own masters, but God's subjects. The great message of the Psalms is that the LORD reigneth, and the united voice of the New Testament is that Jesus Christ is ruling as Lord now. A score of times it presents Him sitting at the right hand of God, that is, clothed with all the power and authority of God. The King of kings and Lord of lords calls us not to will worship, but into the obedience of the Christian faith.

The second reason is His propriety in us, that is, that we are His own. We are His property and He has the exclusive right of possession. He owns us by

right of creation, and then He also owns us by right of redemption, "Ye are not your own; for ye are bought with a price: therefore glorify God in your body." Because we belong to God let us inquire in His word to discover what worship He has ordained, rather than ape those who have set up elaborate forms which they think will please the senses of men.

The third is the zeal God has for His own worship. So intense was the Psalmist's concern for the sanctuary that he sang, "the zeal of thy house has eaten me up." John's Gospel finds in Christ purging of the temple an application of these words and an instance of the perfect zeal which the Son had to the Father's house and worship. The disregard of this commandment brings the punishment of God not only upon those who do so, but upon their children and their children's children. On the other hand the faithful worship of God in the ways of His own ordering brings blessings upon thousands, or upon thousands of generations. The zeal of John Knox and the Scottish covenanters is still blessing us, their spiritual heirs. And, as Alexander Henderson said when the Glasgow Assembly had finished deposing the bishops and archbishops and removing the dregs of popery from the Kirk of Scotland: "We have thrown down the walls of Jericho. Let him that rebuildeth beware the curse of Hiel the Bethelite."

The remarkable reception accorded Dr. Robinson's previous series, *The Summary Of The Christian Faith According To The Shorter Catechism*, now in its second printing, still brings comments such as these:

. . . juniors and intermediates in Sunday School "simply eat it up." —Dr. John F. Anderson, Tyler, Tex.

. . . using it with my Seniors in the Fellowship Hour. —Dr. T. P. Johnston, Dunedin, Fla.

. . . using it in my family devotions. —Dr. Charles Kraemer, Charlotte, N. C.

And from churches we hear that . . .

it was used in the Leadership Training School of Granville Presbytery for a course in My Christian Beliefs . . .

and several churches in Chattanooga, Tenn., are using it for their newly elected elders and deacons.

Now, this wide reception and enthusiastic approval prompts us to believe that you, too, will enjoy *The Summary Of The Christian Faith According To The Shorter Catechism*. See the other side of this section for a convenient order blank. Order enough to give a few to your friends. They'll appreciate it as thousands of others have.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints* JUN 8 - 1951

JUNE 6, 1951

Forward -- On Our Knees

One is not being unjustifiably pessimistic to state that our national, as well as the international situation is precarious.

We face *external* forces dedicated to the destruction of Christianity, democratic civilization and what we are pleased to call the American way of life.

We also face *internal* disruption and disintegration of the moral and spiritual forces which sustain and guide a nation both in times of peace and also in times of crisis. It has been truly said that America's greatest danger does not lie in Communistic aggression but in moral and spiritual decadence.

In such a time as this the leadership of the Church must be on its knees in prayer and at the vanguard in the spiritual leadership, without which a nation perishes.

As our General Assembly meets in Orlando, Fla., we would urge upon each commissioner his solemn responsibility. It is his duty to listen, to consider, to weigh, to speak, *and to vote*. The vote is the expression of what a man really is. By the vote he registers his faith and his influence.

We do not propose to debate any particular issue in this editorial. But, we would remind the commissioners to this particular General Assembly that the coming year can well bring about changes in the world situation which can be catastrophic. This being true how we Christians need to recognize our responsibility before Almighty God.

So often we become enmeshed in the mechanics of organization and in the social out-reaches of the Gospel and lose sight of the fact that until the *individual* heart is right with God one is totally incapable of fulfilling his obligations as a Christian.

We would venture the assertion that the greatest need of our Southern Presbyterian Church is a return to faith in the reliability and authority of the Bible and a clearer understanding of our own Confession of Faith as it seeks to interpret the teachings of the Word of God.

—L.N.B.

VOL. X NO. 6

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.
Comp

The

Sixth in a Series

Ten Commandments

according to

The Shorter Catechism

By Dr. Wm. Childs Robinson

Professor of Historical Theology
Columbia Theological Seminary

Q. 53. Which is the third commandment?

A. The third commandment is: *Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His Name in vain.*

The first commandment concerns the being of God, the second His worship, the third His Name, and the fourth His day. The first recognizes the one only living and true God, the second His spirituality and invisibility, the third the reverence due Him, and the fourth the time He has set apart for His own service.

From his concentration camp in Norway, Bishop Burggraaff wrote: "The humanizing of the nation depends on the reality of God." And the humanizing of all life depends on our recognition of this reality of God. Are you taking God seriously or lightly? "The third commandment requires a deep reverence for God in the whole of life, including one's use of God's name. For to the Hebrew name describes the character of God." (*Workbook*). Since He is invisible God forbids any visible representation of Himself, but He does give us His



Sewing
God and Country

- Distinctive Christian Education
- Military Training in R.O.T.C.



Presbyterian College

Clinton, S. C. Box E Marshall W. Brown, President

G O W N S

• Pulpit and Choir •
Headquarters for
RELIGIOUS SUPPLIES







Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

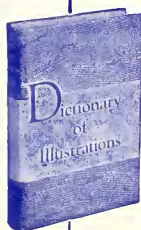
CATALOG ON REQUEST

National

CHURCH GOODS
SUPPLY COMPANY
891-23 ARCH STREET PHILADELPHIA 7, PA.

Name that thereby we may know Him. Consequently, we are to reverence and honor His Name. God is the God who delivered Israel from Egypt and who raised Jesus our Lord from the dead. He is the God of Abraham, the Fear of Isaac, the Holy One of Jacob, the Shepherd of David, the God and Father of our Lord Jesus Christ. The *Name* means that by which He makes known to men that He is in Himself and what He is to them. The Name of Christ means all that makes Christ known to us for what He truly is to and for us. To believe in His Name is to believe in all that He is revealed to be in dignity and saving power.

To take God's Name in vain is to swear falsely or lie in His Name, or to use His Name in cursing, or in any light-minded way that will dishonor that Name. While the second commandment is supported by both a threat of punishment and a promise of reward for keeping it, the third has only the threat for disobedience. Guilt means obligation to pay to require, and so liability to punishment.



6,330 ANECDOTES

That Clarify Scripture Truths

**DICTIONARY
OF
ILLUSTRATIONS**

*For Pulpit and Platform
by Walter Baxendale*

Purchase at your favorite religious bookstore or direct from

MOODY PRESS 820 N. LA SALLE STREET, CHICAGO 10, ILLINOIS

Abundant help for every Christian called upon to speak in public. Indexed illustrations for more than 1,000 biblical texts. **\$4.95**

X734

183
Retiring Moderator's Sermon, page 8

J. N. C.
Carolina Room

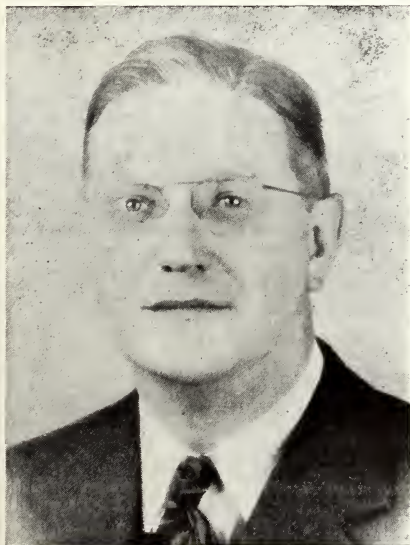
THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JUN 15 1951

JUNE 13, 1951

The Moderators



JAMES LUTHER FOWLE



JAMES ROSS McCAIN

Fairlea, W. Va. (Special)—The General Synod of the Associate Reformed Presbyterian Church in a fully attended meeting voted to reject union with both the United Presbyterian Church and Presbyterian Church, U. S. Keen appreciation for both these great churches was expressed but it was felt better to continue as at present.

VOL. X NO. 7

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.
Comp

the community at large. Of course, for him this may have been a dodge; nevertheless it is an evidence of the witness against the Church that such methods of money-raising produce.

The testimony of our Church's constitution, the deliberations of the General Assembly, our literature on stewardship, the actual experience of our Churches reveal that we are witnessing not for but rather against our Lord when we seek to "raise money" rather than to "give." A check of the results of such methods likely will reveal that they are not too effective in producing funds. Whatever amount is raised cannot possibly offset the contempt they generate. Further it becomes more difficult to secure the total amount needed, and to obtain the regular funds required for the operation of the Church as Church members are educated wrongly in stewardship and may come to feel that all funds should be raised in such ways. Every Church, the small as well as the large, does much better when this same amount of effort is expended in teaching the members true stewardship. The Session is responsible for this and in line with the teaching of our Church should see to it that no organization within the Church violates these important principles.

After all, the only reason such methods are used is that Church members fail to meet their responsibilities which they accepted as they took the vows of Church membership. Under present conditions the small Church of only 100 members, considering that only 40 percent have incomes and the average income is but \$2,000 per year, would receive \$8,000 per year if its people were tithing; a Church of 50 members would receive at least \$4,000. Let us see to it that no one can say of any local Church, "she is a beggar."

We do well, when tempted to "raise some money" to bear in mind these words on "Church Sociables" that appeared in the secular magazine, *THE STATE*, in 1949: "Every time a church organization holds some kind of a social affair—such as a turkey dinner, a bazaar, or some similar event, it advertises to the world that its members are too stingy to pay their church dues. And that, it might be added, is extremely poor advertising. Not only that, but in staging these dinners, or in selling various articles, the churches are engaging in unjust and unfair competition with the merchants of the communities in which they are located. Any church, which is forced to resort to these methods in order to raise money with which to operate, should do so with a feeling of shame for the slackers in its congregation."

W. H. Beckmann,
Chairman, Stewardship
Committee.

—*The Concord Presbyterian.*

The Ten Commandments

according to

The Shorter Catechism

By Dr. Wm. C. Robinson

Q. 54. *What is required in the third commandment?*

A. *The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word and works.*

This commandment is concerned with the same subject as the first petition in the Lord's Prayer. It is broad in its extent and deep in its penetration.

The third commandment requires the holy and reverent use (cf. Ps. 111:9). *Reverent means to fear or stand in awe of God, His worship, or His Word.* Fear is commended in the New Testament (II Cor. 7:1; I Pet. 1:17), as well as in the Old. Indeed, Christians are given grace to worship God with reverence and godly fear. Heb. 12:28.

As God is beyond our ability to know fully, He has revealed Himself in a series of names, titles and attributes. So rich is God in the fullness of His being and His manifold mercies to us that we need more than one word to understand Him—yes, we need all the words of the sixty-six books of the Bible and thereafter the work of His hands in nature and life.

Some of the personal *names* given in the Word are God, the Almighty, the LORD or Jehovah, our Saviour, and our Father.

The *titles* used to describe His character or relations are still more numerous and varied, for example: Creator, Preserver, King of Kings, God and Father of our Lord Jesus Christ, the God of Grace, the God of all Comfort, the LORD our Righteousness, the Father of mercies.

Attribute means to ascribe to one, and is used in our catechism answer 4 to denote the qualities of God's character: wisdom, power, holiness, justice, goodness, mercy and truth.

The *ordinances* are those things appointed or ordained by God for use in the Church such as prayer, praise, preaching of the Word, the Christian sacraments.

The *Word* here means the written Word of Scripture which comes by His inspiration and with His authority to reveal His will and record His acts—to bring us to faith in Jesus Christ our Saviour.

The *works* are the doings of God in creation, providence and redemption. When we use the Word as glasses the sin-darkened eyes of our hearts are enabled to read God's wisdom and power in the works of His hands.

Tell Your Friends About The Journal

C280

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JUNE 20, 1951

JUN 21 1951



THIS IS ORLANDO, FLA., where the history-making 91st session of the General Assembly of the Southern Presbyterian Church, among other matters, (1) named two moderators, (2) five vice moderators, (3) Ad Interim report on church property received as information, (4) adopted the largest budget in the history of the Church (\$4,800,276), (5) Assembly re-affirms 1950 J.I.C.U. action in reply to Overtures 34-36. The Assembly met in the First Presbyterian Church, center, left. (See Page 6 for report on Assembly). The 92nd General Assembly will meet in the First Presbyterian Church of Charleston, W. Va. The Rev. George H. Vick will be host pastor.

VOL. X NO. 8

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.
Comp

of salvation, while denying what it has just affirmed, by declaring that God cannot save man without the co-operation of his free will, which in the final resort, decides his own salvation" (LeCerf). Calvin was a Reformer with a great enough faith to hold both the Divine decision and the free offer of salvation to men as the Scriptures present, e.g. Mt. 11: 25-30. But Calvin did not try the impossible task of reconciling the living God, in the full glory and sovereign grace He ascribes to Himself in the Word, with the fancied autonomy of man as the Enlightenment sets him forth. One's faith can accept the all-sufficient God of the Bible and the fallen man dead in trespasses and sins presented in the Word. Even faith cannot affirm adequately the living God of the Bible and the all-sufficient man of the Enlightenment. Get your doctrine of man as well as your doctrine of God from the Bible and stand to the faith of the Church!

Again one may go with the Bible and hold the living God as most sovereign over the forces of nature, provided with Calvin he understand nature as the order established by God, and recognize that God is not less free to change His order for the salvation of sinners than we are to change the regular budgets of our homes to welcome a little stranger. Further, as Lewis and LeCerf are showing, we do not hold that the same "causes" produce a miracle at one time and not at another. We assume an added factor, the immediate flash of the will that can, in the accomplishment of a miracle.

The captious ask why did not God make the world good enough in the first place that He need not interfere thereafter. The answer might be that He did, but that the creature brought in sin. With sin in the world the holy God might have allowed all things to run their course and all mankind to end in hell, or He might have intervened. Thanks be unto God that He did so love the world as to give His only begotten Son for us and for our salvation, that God made Him who knew no sin to be sin for us that we might be made the righteousness of God in Him, that God both delivered Him up for our salvation and raised Him for our justification. And thanks be unto God that in giving Christ for us nineteen hundred years ago God has not done all He can for men. More than that He raised us sinners up with Christ, He created us anew in Christ Jesus. We believe in the power of God who saved us and called us with a holy calling, not according to our works, but according to His own purpose and grace that were given us in Christ Jesus before times eternal.

And we cherish the blessed hope that shall be wrought by the same almighty power at the Coming of Christ in His Glory. —Wm.C.R.

Summary Of The Christian Faith

According To The Shorter Catechism

By William Childs Robinson, Professor in Columbia Theological Seminary, Decatur, Ga. 20c per copy, \$2.00 per dozen, or \$15.00 per one hundred copies postpaid. Order from The Southern Presbyterian Journal, Weaverville, N. C.

The

Eighth in a Series

Ten Commandments

according to

The Shorter Catechism

By Dr. Wm. Childs Robinson

Q. 55. What is forbidden in the third commandment?

A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh Himself known.

The word *profane* comes from a Latin term meaning *forth from the fane or temple*, that is, that which is *not sacred, common, secular*, or even irreverent. To scoff at God's revelation of Himself in delivering Israel from Egypt, or in saving us by our Lord Jesus Christ is violating this command. It condemns all *blasphemy*, all *profane swearing* and *cursing*, all light and thoughtless use of God's name, God's House, God's Day, and God's Word.

In Jesus' time there was so much swearing in everyday conversation that our Lord said: "Swear not at all." But He did not interpret this condemnation of the misuse of the oath, as meaning that an oath might not be given or taken on proper legal occasions.

He did not refuse to be put on oath by the high priest at His own trial (Mt. 26:63-64); and the Apostle Paul called God to witness that he spoke the truth (II Cor. 1:23). God Himself conformed His promise with an oath (Heb. 6:13). Thus, when a man is inaugurated as President or Governor, or when one testifies in court, an oath to tell the truth is in order. (Deut. 6:13).

As an oath is an appeal to God, so a vow is a promise or engagement made to Him. Both have something of the nature of an act of worship. In the stories of Jacob and Hannah and in several of the Psalms there are biblical instances of vows. Our ordinances of baptism, our marriage obligations, our answers when we are ordained as deacons, elders or ministers are vows made to God. And as such this commandment forbids our taking them lightly or breaking them when taken. For God will not hold him guiltless that taketh His name in vain.

280

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JUNE 27, 1951

EDITORIAL

DR. BELL FLIES TO FORMOSA	2
FREEDOM AS A CLOAK	2
AN OPEN LETTER	3
NOT A GOOD PRESBYTERIAN DISTINCTION	5
ARE PICTURE WORSHIP CENTERS PRESBYTERIAN?	6
BUSINESS AS USUAL	7

ARTICLES

THE TEN COMMANDMENTS ACCORD- ING TO THE SHORTER CATECHISM WM. CHILDS ROBINSON, D.D.	6
THE 91ST GENERAL ASSEMBLY (CONCLUSION)	8
REV. JOHN R. RICHARDSON, D.D.	
AVOID THE SUMMER SLUMPI!	21

DEPARTMENTS

SABBATH SCH. LESSONS — JULY 8 REV. J. KENTON PARKER	17
YOUNG PEOPLE'S DEPT. — JULY 8 REV. W. G. FOSTER, D.D.	19
WOMEN'S WORK	22

Our Associate Editor Writes

AN OPEN LETTER

p. 3

To Dr. Harrison Ray Anderson
Moderator, Northern Presbyterian Church
(Sent personally to Dr. Anderson)

Library, Reading Room
University of N. C.
Chapel Hill, N. C.

The

Ninth in a Series

Ten Commandments

according to

The Shorter Catechism

By Dr. Wm. Childs Robinson

Q. 56. What is the reason annexed to the third commandment?

A. The reason annexed to the third commandment is that however the breakers of this commandment may escape punishment from men, yet the Lord our God shall not suffer them to escape His righteous judgment.

God who made us and knows our human nature better than any psychologist does not hesitate to use fear as one motive to lead us to do right.

Parents and teachers properly punished us when we were children for using bad language. The United States Government has lately sent several men to prison for making false statements under oath. But human governments cannot detect and punish every violator of this commandment, yet God will not suffer them to escape His just judgment. In the Old Testament, a blasphemer was stoned. (Lev. 24:10-16). The New Testament says that what a man sows, that shall he reap. (Gal. 6:7). Both testaments tell us of the great, final judgment of God which no one will escape.

Reader, will you enter that judgment with your sins on your own head or will you appear there as a

believer in the Saviour who took your sins upon Himself, and who will confess you before the Great White Throne as His disciple?

Are Picture Worship Centers Presbyterian?

We invite the readers of this question to consider it dispassionately. For often light is in inverse ratio to heat. The Christians of the early centuries drifted into the use of pictures on flat surfaces and then three-dimension statues such as we now find in the Greek and in the Roman Catholic churches. However good may have been the intention of these people, they brought in idolatrous practices—and who is to say that we cannot do the same?

Further, we invite the reader to consider this question objectively. It is not a question of his subjective opinion against that of the contributing editor. The Presbyterian Church accepts the Bible as its standard or norm for testing doctrine and practice, and the Confession and Catechisms as standard expositions of the Scriptures. Our question, then, is: are picture worship centers warranted by Holy Scripture and the Church's official exposition thereof?

The Second Commandment says: "Thou shalt not make unto thee any graven image, or any likeness . . . thou shalt not bow down thyself to them, nor serve them."

The Church's Larger Catechism, answer 109, interprets this as forbidding "The making of any representation of God, of all, or of any of the Three Persons, either inwardly in our mind, or outwardly in any kind of image or likeness of any creature whatsoever; all worshipping of it, or God in it or by it."

Professor A. Mitchell Hunter of Edinburgh, Scotland, says that the Reformed Church "disapproved of any pictorial representation of either God or Christ, finding their authority in Exodus 20:4."

Now most of the pictures used as worship centers are pictures of Christ. They are used to worship Him by them. And when a call to worship such as Psalm 95:6-7 is used before one of these worship centers, are we not, in defiance of the commandment, inviting the worshippers to bow down before these pictorial representations of Christ?

But this editorial ought not to end on a negative note. Our King of love is a largehearted, generous sovereign. If He directs us away from man-made representations it is in order that He may invite us to the worship-center. He has ordained for us, namely, the Lamb standing in the midst of the throne as He had been sacrificed—the High Priest who ever lives to intercede for us. Instead of focusing the eyes of our bodies on a picture, let us focus the eyes of our faith upon the living Christ at God's right hand—and then His power and grace and wisdom will enrich and uplift and ennoble the worshipper.

—Wm.C.R.

The Southern Presbyterian Journal
Weaverville, N. C.

SEND
TO:

NAME

ADDRESS

CITY

BY RETURN
MAIL

The Reformed Doctrine Of Pre-destination, by Loraine Boettner ("every Presbyterian should read this book.")

and

A Year's Subscription to The Southern Presbyterian Journal.

BOTH FOR \$5. Enclosed Bill

I understand this subscription may be my own or a gift, new or renewal. Send only \$2 extra and both you and the person to whom you may give The Journal will receive the special book offer of The Reformed Doctrine Of Pre-destination.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JULY 11, 1951

JUL 12 1951

EDITORIAL

THE COMMUNION OF THE SAINTS	2
THE ORDER OF WORSHIP	3

ARTICLES

TEN COMMANDMENTS ACCORDING TO THE SHORTER CATECHISM	4
Dr. William Childs Robinson	
THE MARRIAGE OF CHRIST AND ITS DUPLICATE	5
Daniel Carleton	

DEPARTMENTS

SABBATH SCHOOL LESSONS - JULY 22	6
Rev. J. Kenton Parker	
YOUNG PEOPLE'S DEPARTMENT - JULY 22	8
Rev. W. G. Foster, D.D.	
CHURCH NEWS	9
WOMEN'S WORK	9
BOOK REVIEWS	12

Library, Reading Room
University of N. C.
Camp

“... for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices.”

The Ten Commandments

according to

The Shorter Catechism

Q. 57. Which is the fourth commandment?

A. The fourth commandment is, Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day and hallowed it.

The Sabbath is God's gift for man's good. It is a time to turn from our worldly tasks and worship God. It is a day for us to rest from our works, that the Lord may work in us to will and to do of His good pleasure.

The fourth commandment gives to all classes the blessings of rest. These words are added in Deuteronomy: "That thy manservant and thy maidservant may rest as well as thou. And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out

By. Dr. William Childs Robinson
Professor of Historical Theology
Columbia Theological Seminary

thence by a might hand and by an outstretched arm: therefore the Lord thy God commanded thee to keep the sabbath holy."

Putting the two forms of this commandment together one finds that the reasons annexed to it are God's own rest after His work of creation, and the rest He gave His people after their redemption from Egypt.

The Sabbath was, thus, a standing witness of the covenant relation between the Lord and His people (Exod. 31:13-17; Ezek. 20:12,20); and the security and blessing of the people were conditioned on its observance. (Jer. 17:19-27). In the days of national prosperity Israel was forbidden to turn the holy day into a holiday. (Isaiah 58:13-14).

God directs us to keep the Sabbath in mind, to set it apart from other days. As God planned our lives there were to be times of work and times of rest. According to God's program, man's life was to be neither a life of idleness, nor a life of drudgery. God gave us a day of worship, for only by turning to God does man rise above the world and realize that for which He was made and redeemed. Our Lord Jesus said that the Sabbath was made for man, and when He, the Lord of the Sabbath, is our Lord He writes His laws on our hearts and our minds. (Hebr. 8:10).

Christ is the end of the law for righteousness, so that the believer in Christ is not under the law as a way of earning justification. But under the reign of grace, the King of love puts into his heart the desire to do the will of his loving heavenly Father—as an expression of gratitude to God who has redeemed him in Christ.

Accordingly the beloved Disciple was in the spirit on the Lord's Day and received a revelation for the saints "that keep the commandments of God and the faith of Jesus."

This is the tenth installment in a series of articles by Dr. Robinson.

Carolina Room L. U. N. C.
Chas
Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints* JUL 19 1951

JULY 18, 1951

LETTERS

Ministerial Directory

Sir:

The greater part of the edition of the Ministerial Directory is just being completed. Because of vacation time I have decided not to fill orders during the summer except in those cases where I receive notice that the book may be sent. A postal card, giving correct address, will be sufficient. Some books have already been returned because delivery could not be made.

If payment has not already been made, it will be a great help if check or money order for \$3.50 is sent in advance. It is likely that the price will be advanced to \$4.00 after this initial call. Be sure to add 10c for exchange if your bank is non-par. Those in Georgia should add 11c for sales tax.

E. C. SCOTT
Stated Clerk

ATLANTA, Ga.

Sir:

Kindly place my name on the mailing list of The Southern Presbyterian Journal for the coming year, and send me a copy of "The Reformed Doctrine Of Predestination," by Boettner.

I have just finished reading Dr. Bell's open letter to Dr. Harrison Ray Anderson, and will take this opportunity to tell you that the letter, so beautifully phrased, con-

tains my sentiments exactly. Let us hope that the lucid contents will make a deep impression upon the ministerial constituency of the Northern Church!

ROBERT A. POLAND.

TAMPA, Fla.

● *Ed.*—For terms of the offer of Dr. Boettner's book and a year's subscription to THE JOURNAL, see advertisement with handy order form, Page 11.

Dear Dr. Bell:

... Your letter to Dr. Harrison Ray Anderson ... so described my feelings on the matter concerning our Church that ... I want to thank you for the clear and kind way you presented it.

My father was a Confederate soldier and served through the War either in the Army or in prison on an island off Sandusky, Ohio. He returned to find the home destroyed and brothers and sisters with kinspeople in three states. Everything was lost and he had to start from scratch.

He never discussed the War with anyone but his own friends who were in the Confederate Army. He refused to be bitter about it and tried to forget it.

I have never been convinced that a merger with the U.S.A. (Church) would be helpful to either Church and my feelings are (that it) would hurt the progress that is being shown in both Churches. I believe the Holy Bible is the Word of God and when edu-

cated scholars try to put their interpretation on its meaning they are doing all believers a wrong they will have to account for.

The ministers have enough Bible to read to preach until Christ comes again. They can never exhaust it.

I think your letter should be printed so all members could see it.

O. K. JONES

SWEETWATER, Tenn.

● *Ed.*—Copies of the June 27th issue of THE JOURNAL containing Dr. Bell's letter to Dr. Anderson were sent to all officers in the Northern Presbyterian Church.

A Brilliant Inquiry

Dr. Anderson — Please
Explain!

found on page five

Don't Miss This
Challenging Article

BY
Chalmers W. Alexander

VOL. X NO. 12

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Chapel Hill, N. C.
Comp

The Ten Commandments according to The Shorter Catechism

By Dr. Wm. Childs Robinson

Professor of Historical Theology
Columbia Theological Seminary

Q. 58. What is required in the fourth commandment?

A. The fourth commandment requireth the keeping holy to God such set times as he hath commanded in his word; expressly one whole day in seven to be a holy sabbath to himself.

Notice the importance given to the Sabbath in the Biblical passage we referred to last week and in Exod. 23:12; 13:13-15; 35: 2; Ezek. 20:20-21; 44:24. In the Old Testament there were weeks given to feasts and other special times as well as the weekly Sabbath. These other convocations belonged to the old dispensations and have not been continued in the New Testament Church.

The remarkable reception accorded Dr. Robinson's previous series, *The Summary Of The Christian Faith According To The Shorter Catechism*, now in its second printing, still brings comments such as these:

... juniors and intermediates in Sunday School "simply eat it up."—Dr. John F. Anderson, Tyler, Tex.

... using it with my Seniors in the Fellowship Hour.—Dr. T. P. Johnston, Dunedin, Fla.

... using it in my family devotions.—Dr. Charles Kraemer, Charlotte, N. C.

And from churches we hear that...

it was used in the Leadership Training School of Granville Presbytery for a course in My Christian Beliefs...

and several churches in Chattanooga, Tenn., are using it for their newly elected elders and deacons.

Now, this wide reception and enthusiastic approval prompts us to believe that you, too, will enjoy *The Summary Of The Christian Faith According To The Shorter Catechism*. See the other side of this section for a convenient order blank. Order enough to give a few to your friends. They'll appreciate it as thousands of others have.

The Sabbath as the weekly day of rest was more sacred than the other days and sets the principle by which the Church is ever to be governed—one whole day in seven is to be given to God as a sign that all our time comes from and belongs to Him. What a blessed assurance that our times are in His hand!

As we observe the Christian Sabbath, the risen Lord meets us in the worship of His ordaining and sustains us with His blessings.

Q. 59. Which day of the seven hath God appointed to be the weekly sabbath?

A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian sabbath.

The word Sabbath is taken from a Hebrew word meaning rest. The day is to be a holy rest unto God, our Creator and Redeemer. God asks a definite part of our time, even as He blesses the giving of a definite part of our income, as a sign that all we have and all we are are His. Moreover, this definite seventh of our time is needed for man's best good. That is, the day of rest was made for man. We are to stop and turn from the world this day to God our maker and re-maker in order that looking to Him we may reflect more of His graciousness.

In the Old Testament the day was set by God's rest from His work of creation. In the form given in Deuteronomy there is mention also of the redemption from Egypt which pointed forward to the great redemption in Christ.

When this great redemption was accomplished in the work of our Lord Jesus, everything in the Mosaic Law took on a new meaning. The Old Testament was re-read in the light of the new. In the light of the supreme place that belongs to Christ and the accomplishment of the new creation in Him, the Christian Sabbath became the Lord's Day.

On the first day of the week Christ rose from the dead (Jn. 20:1), and on that day He met His disciples (Jn. 20:19,26). On that day the Holy Spirit came at Pentecost to constitute the life of the Church until the return of her Lord (Acts 2). Accordingly, on the first or Lord's Day the disciples met for fellowship and worship (Acts 20:7), and on that day the living risen Christ revealed Himself to them (Rev. 1:10).

Thus, the early disciples, guided by the Lord, made the first day of the week to be the Sabbath and the worship services of that day culminating in the Lord's Supper, the occasion on which they prayed for the Lord to come in and sup with them, and to come in His glory *Maranatha*.

This is the eleventh installment in a series of articles by Dr. Robinson.

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

JULY 25, 1951

L. U. N. C.
Carolina Room

JUL 26 1951

Around the World—

On June 25th, the associate editor of THE JOURNAL began a trip by air to Formosa, island stronghold of Nationalist China. A former missionary to China for 25 years, he renewed many acquaintances among top Chinese officials there. He returned to this country July 14 and here begins the story of his trip to the Far East as he describes how it felt to be



Outward Bound to Formosa

By L. Nelson Bell

VOL. X NO. 13

\$2.50 A YEAR

Library, Reading Room
University of N. C.
Carrington Hill, N. C.

Ten Commandments

according to

The Shorter Catechism

By Dr. Wm. Childs Robinson

Professor of Historical Theology
Columbia Theological Seminary

Q. 60. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employment and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

The Bible not only gives us general rules, but particular cases that illustrate the rule and keep the reader from drawing the wrong inferences. In general it may be said that the Sabbath is commended in the Pentateuch as a day of rest, in the prophets, especially Isaiah, as a holy day not a day of worldly pleasures, and in the teachings of our Lord Jesus Christ as a day of mercy and gospel ministry.

The Sabbath is to be sanctified by a holy resting from worldly employments and recreations as are lawful on other days.

This means that it shall be rest from servile toil, from ordinary business, and from every kind of work (Exod. 31:15). The Lord's Day is to be different from other days, but it is not to be a doleful day. The Bible recognizes our need for recreation, indeed the provision for the Sabbath has done more than anything else to lighten the laborer's week. But Isaiah needed to warn the people of his day against turning the holy day into a holiday (58:13). When the Continent of Europe forgot this, the warning pronounced by Jeremiah (17:19-27) came in destructive judgment upon them and reduced their cities to rubble. God calls His day "a Sabbath of rest to the Lord (Lev. 25:2) a day for "holy convocation" or religious services (Lev. 23:2) "to show forth the praises of the Lord and His

Except for works of necessity and mercy. Even in the Old Testament the priests were to do the needed things for the sanctuary of worship and our Lord used this to vindicate the use of the Sabbath to heal the sick and to secure needed food as His disciples went from place to place preaching the Gospel. He approved the word of God through Hosea, "I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings." The great services of evangelical Christians in taking the Gospel to the hospitals, the jails, the homes, the chapels are all the outflow of Jesus' own ministry of mercy and grace to the sick bodies and sinful souls of men.

Christ - The Bread Of Life, by William Childs Robinson. After having delivered the John E. Payton Lectures at the Fuller Theological Seminary, Pasadena, Calif., Dr. Robinson meets a broad desire to have these studies in book form. They discuss the work of grace which is in Christ upon all who have put their faith in Him. Christ is the revelation of the invisible God, the Saviour of sinners, the Lord of all, the God incarnate for suffering men, the eternal Word expressed in flesh, and the Shepherd of His flock. These are pages of devout thinking which stimulate faith and inspire earnest Christian service. It is an enriching and helpful book.

—From *The Examiner-Watchman*.

The remarkable reception accorded Dr. Robinson's previous series, *The Summary Of The Christian Faith According To The Shorter Catechism*, now in its second printing, still brings comments such as these:

... juniors and intermediates in Sunday School "simply eat it up." —Dr. John F. Anderson, Tyler, Tex.

... using it with my Seniors in the Fellowship Hour. —Dr. T. P. Johnston, Dunedin, Fla.

... using it in my family devotions. —Dr. Charles Kraemer, Charlotte, N. C.

And from churches we hear that ...

it was used in the Leadership Training School of Granville Presbytery for a course in My Christian Beliefs ... and several churches in Chattanooga, Tenn., are using it for their newly elected elders and deacons.

Now, this wide reception and enthusiastic approval prompts us to believe that you, too, will enjoy *The Summary Of The Christian Faith According To The Shorter Catechism*. See the other side of this section for a convenient order blank. Order enough to give a few to your friends. They'll appreciate it as thousands of others have.

...olina Room

THE SOUTHERN PRESBYTERIAN JOURNAL

*A Presbyterian weekly magazine devoted to the
statement, defense and propagation of the
Gospel, the faith which was once for
all delivered unto the saints*

AUGUST 1, 1951

IF YOU ...

AUG - 2 1951

- | | |
|---|--|
| <p>1. <i>Believe in and stand for the integrity of God's Word.</i></p> <p>2. <i>Believe in and stand for the Westminster Standards.</i></p> | <p>3. <i>Believe in the things for which THE JOURNAL has taken its stand.</i></p> <p>4. <i>Oppose union with the Northern Presbyterian Church (U.S.A.)</i></p> |
|---|--|

then consider this

Your Invitation

to attend a meeting of

supporters of THE SOUTHERN PRESBYTERIAN JOURNAL and the Continuing Church Group in the Weaverville Presbyterian Church, August 15 at 10 a.m. See Page 5 for list of speakers.

VOL. X NO. 14

\$2.50 A YEAR

Library, Reading Room
UNIVERSITY OF N. C.
Chapel Hill, N. C.
Comp

The Ten Commandments

according to

The Shorter Catechism

By Dr. Wm. Childs Robinson
Professor of Historical Theology
Columbia Theological Seminary

Thirteenth in a Series

Q. 61. What is forbidden in the fourth commandment?

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments or recreations.

"God has made us for Himself and our hearts are restless until they rest in Him." And He has given the Sabbath as a day in which we are to use the means of grace to come into fellowship with Himself. You see the Sabbath serves a very personal purpose—it brings man to God in the way God has opened. God who commanded the observance of the Sabbath is the living God who acted in the mighty acts of creation, He is the LORD who delivered Israel from Egypt with an outstretched arm and a mighty hand, He is the Holy One in Whom His people are to find their pleasure, yes the personal Son of Man is the Lord of the Sabbath. And when John, the exile, is in the Spirit on the Lord's Day, the risen, living Lord Jesus reveals Himself to His disciple, that John may sup with Christ and Christ with John. It is for our own good as well as for His glory that God forbids our turning away on the Sabbath from this personal intercourse with Himself and filling the day with the things of this world. As it commemorates the resurrection of Christ and the finishing of the work of God's redeeming love, it is intended to be a day of joy, and not of gloom. "We Christians are beyond all others bound to keep in view that a vexatious, petty scrupulousness forms no part of our Sabbath duty, while works of mercy are never more

holy than on that day . . . Our hallowed rest is promoted and not violated by services of love done in the love of God to our brethren." Let us avoid on the Sabbath those things that take us away from fellowship with our gracious Saviour and cultivate the things that God has ordained to bring us to Himself: public and private worship, prayer, Bible reading, helpful kindnesses.

Q. 62. What are the reasons annexed to the fourth commandment?

A. The reasons annexed to the fourth commandment are: God's allowing us six days of the week for our own employments, His challenging a special propriety in the seventh, His own example, and His blessing the Sabbath Day.

In considering these reasons let us remember that in His infinite wisdom God has so arranged things that when one seeks God's glory that one is most richly blessed in his own heart and life. This answer takes the same point of view that the Bible takes, namely, that God's glory is the chief concern of His people. But in seeking God's glory man realizes His highest life. And the glory of God is not a selfish end from God's view, for He is chiefly concerned that we witness to the glory of His grace, that is of His unselfishness. As we do we begin to become like the God we glorify, we begin to be gracious and unselfish. The right use of the Sabbath Day is God's way of blessing those who love and serve Him. Observe the Sabbath and God's name is hallowed and His people blessed. Or, try the sev-

eral petitions of the Lord's Prayer and see if each one of them might not be used as a reason for remembering the Sabbath Day to keep it holy. If we

seek to keep the Sabbath as our Lord Jesus Christ did while He was here among men would not every petition of the Lord's Prayer be promoted?

... If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways; nor finding thine own pleasure, nor speaking thine own words ... Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it ...
—Isa. 58:13-14.

SABBATH SCHOOL LESSONS

REV. J. KENTON PARKER

LESSON FOR AUGUST 12

The Christian's Use of Money and Goods

Scripture: Matthew 25:14-30; Acts 2:43-47; 19:23-41. Devotional Reading: II Corinthians 8:1-9.

Paul uses a beautiful phrase in speaking of the churches of Macedonia: "The riches of their liberality." These were not wealthy churches; on the contrary, it was in the midst of "their deep poverty" that they gave so liberally to the support of the gospel. The secret of this spirit of giving was that they "first gave themselves unto the Lord." If all Christians were fully consecrated to the Lord there would be no difficulty about the financial side of church work. When spiritual life abounds, then our gifts will also abound. This is illustrated in the history of Israel when the free-will offering was taken for the materials of which the Tabernacle was to be built. The people gave willingly and so abundantly that they had to be restrained. If we keep the spiritual life aglow, keep love working in the hearts of men and women, there will be no need to "talk about money all the time."

This Devotional Reading closes with a tribute to the Lord Jesus Christ—the "Magnificent Pauper," as He has been called. He gave all; shall we not give back to Him in the same spirit? "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."

I. *Using what we have:*
Matthew 25:14-30.

This is commonly called the Parable of the Talents. There are several points which I would like to notice:

1. Our talents—whatever we have that we can use—are given us by our Creator. This is something which we often forget. Money—talent—stands for all of our possessions of mind, body, soul. A good summary of these is found in the familiar hymn: Take my life, and let it be, Consecrated, Lord, to Thee, and there follows a list of things. Paul speaks of the various "gifts" of the Spirit in I Corinthians, chapter twelve. In chapter four of the same epistle he asks some searching questions: "For who maketh thee to differ from another? and what hath thou that thou didst not received? now if thou didst re-

ceive it, why dost thou glory, as if thou hast not received it?" Moses told the Israelites the same thing when they were about to enter the land of Canaan. He reminded them of the fact that God gave them their possessions, and the ability to get wealth. There is no such thing as a "self-made" man. God gives business ability, or brain power, or oratorical or musical talents.

2. We are not all endowed with the same or equal talents; some have five, some two, some one. We speak about all men being born equal. In a very marked degree this is not true. Some men are more richly endowed than others. There was only *one* Moses among all the male children of the Hebrews in Egypt. Only now and then do we find a great musician or artist or orator, or statesman. There

MY LIFE IN THE CONVENT

A BOOK OF FACTS

A detailed description of black nunnery in Bristol. Twenty-four great chapters. Margaret Shepherd, escaped nun, describes in detail the terrible experience of helpless and defenseless girls within the high stone walls of Bristol Convent. The most terrible revelations ever recorded.

OVER 6,000,000 COPIES PRINTED

The most extensively read book on this vital and important subject. No book like this in print! Read this frightful, heart-breaking story and learn the truth concerning convent life. 258 burning pages. Postpaid only \$1.50. The edition is limited ... so order at once.

Gospel Art Shoppe, Dept. SP-8, Rowan, Iowa.