

Card in Room

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SOUTHWOOD PRESBYTERIAN CHURCH TALLADEGA, ALABAMA

Developed from an outpost Sunday School started by the First Presbyterian Church a few years ago. Building erected in 1954, and church organized shortly thereafter. Rev. William Hammond is the pastor. Mr. Herbert Carson, Atlanta architect, provided the plan and specifications.

The interior of the sanctuary is of Middle English construction, and much admired. The building is beautiful for situation, occupying a two acre plot on a high elevation. There is a spacious Sunday School of two stories including a recreation room. Entirely free from debt.

The Talladega News requested Dr. Crowe to contribute a weekly comment on a Bible verse of his own choosing. The Alabama State Bureau of Publicity and Information mimeographed these leaflets and distributed copies to all the newspapers in that State. A recent survey showed that 34 newspapers in Alabama alone are publishing these leaflets regularly and thus reaching some 276,000 Alabamians. At the Christmas season, Mr. Cecil Hornady, editor of the Talladega News, gathered a Melange of these Meditations and distributed them with the title, **UNDER THE STUDY LAMP.**

The preacher who is afraid to use Dr. Dunglison's sermons lest he use them so fully as to be guilty of plagiarism may turn instead to these briefer meditations by Dr. Crowe and with one of these as a start go on to great preaching.

The ministers of the Synod of Alabama are striving to follow Dr. Crowe as he follows Christ. We invite our brethren of other synods to do likewise. —W.C.R.

Modernism Is Not Dead Yet

Religious modernism is by no means dead yet. Witness a recent article by Roy A. Burkhart, pastor of one of the twelve churches selected in a 1950 poll as America's most outstanding.

Burkhart wants to see us live "creatively and dynamically with others" and to that end he urges certain emphases in our teaching and preaching. The first is that we hold that the baby at birth is good. He would emphasize the nature of God in terms of an indwelling spirit which is God seeking to be revealed in one's everyday living: "God is the universal sun of which you are a ray." Jesus is to be presented as the elder brother we must imitate: "He became one with God. If you follow Him with all your heart you will share his insight, tap his power, reveal God as he did." Albert Schweitzer is quoted approvingly as he minimizes Jesus as historically known and asserts that contact with the spirit of Jesus is all that counts.

For all the true things Burkhart has to say about the power of love, the necessity of understanding people's problems, the duty of becoming growing persons, his is the voice of modern unbelief.

The inspirationalist has captured all too many pulpits. The psychologist has become the prophet of multitudes. An easy optimism about human nature, an essentially pantheistic notion of God, a Master who saves us by love not by death in our place on the cross, a vague mysticism that would set us to seeking the spirit of Jesus instead of the supernatural Christ of

the Bible — these are leading ideas of modernism. They may be sufficient for some as a religion. But there is no salvation in them. There is no true health, no true growth in them.

For our part we shall have to continue to insist that Psalm 51 is true, that man is a creature not a little piece of the Divine, that Jesus Christ is the God-man who helps us and saves us first and foremost by dying for our sins, that we have no hope of knowing Him at all unless we come to know Him through the medium of the Biblical history that presents Him. There is enough inspiration, enough material for growth, enough dynamic for creative living in the full-orbed Gospel — enough indeed. —R.S.

The Distinctions God Has Made Equality: Modernistic or Calvinistic?

Treating of Calvinism as a Life System distinct from other great life systems, Dr. Abraham Kuyper writes in the Stone Lectures:

Modernism, which denies and abolishes every difference, cannot rest until it has made woman man and man woman, and putting every distinction on a common level, kills life by placing it under the ban of uniformity. One type must answer for all, one uniform, one position and one and the same development of life; and whatever goes beyond and above it, is looked upon as an insult to the common consciousness.

Kuyper found this uniformitarian Modernism expressing its full logic in the French Revolution, and we would add, in the Russian Revolution. Conversely, he writes:

Calvinism has derived from *its* fundamental relation to God a peculiar interpretation of man's relation to man, and it is this only true relation, which since the 16th century has ennobled social life. If Calvinism placed our entire human life immediately before God, then it follows that all men or women, rich or poor, weak or strong, dull or talented, as creatures of God, and as lost sinners, have no claim whatsoever to lord over one another, and that we stand as equals before God and consequently equal as man to man and equal before God's magistrate. Hence we cannot recognize any distinction among men, save such as has been imposed by God Himself, in that He gave one authority over the other, or enriched one with more talents than the other, in order that the man of more talents should serve the man with less, and in him

serve God. Hence Calvinism condemns not merely all open slavery and systems of caste, but also all covert slavery of woman and of the poor; it is opposed to all hierarchy among men; it tolerates no aristocracy save such as is able, either in person or in family, by the grace of God, to exhibit superiority of character or talent, and to show that it does not claim this superiority for self-aggrandizement or ambitious pride, but for the sake of spending it in the service of God.

Religious Freedom on Television Suffers

Religious freedom on television was again threatened by a recent action of WGN-TV, Chicago. Originally scheduled for its world TV premiere on December 21, the film, MARTIN LUTHER, was cancelled as a result of pressure by a minority religious group. The film's sponsor was Community Builders, Inc., which carries a regular film show on this television station.

In a statement released to the press, the station stated its reason for cancelling the film was their wish not to antagonize any segment of Christian opinion, and that there had been an "emotional reaction" expressed to the showing. Officials said further that the decision was on the level of station policy and that they assumed full responsibility for it.

In a letter of protest to WGN officials, Dr. George Ford, Executive Director of the National Association of Evangelicals, said:

"Your action would . . . seem to greatly restrict the programming of W. G. N. if you indicate you have taken this action because you do not want to antagonize any section of Christian opinion. We would strongly feel that this would mean, first of all, the discontinuance of the Christopher Program such as the one shown on Saturday, December 8. It would also mean that all films to be shown would have to be previewed to ascertain if there is any content that extols, lauds, or in any way benefits one particular segment of the Christian movement."

He also added that he did not feel WGN-TV would desire to be so limited, that the NAE did not feel it fair to the television audience to thus restrict programming, but that if such a policy were to be followed the NAE would feel compelled to strongly protest.

The letter was released to the press for publication.

ANCHORED — OR ADRIFT

By L. Nelson Bell

This important article which appeared in the May 2, 1956 issue called forth so many requests for reprints that it is now available in booklet form at 50c per dozen or \$4.00 per hundred.

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The fifth commandment sets forth family obligations in view of the distinctions God has made, and our Catechism properly interprets this as meaning our duties one to another as superiors, inferiors and equals — the diametrical opposite of Modernism's totalitarian equalitarianism. In the Epistle to the Ephesians from 4.21 through 5.9 the Apostle sets forth our duty to subject ourselves one to another in the several relationships in which God has placed us, as husband and wife, parent and child, master and servant. In First Corinthians eleven the Apostle not only teaches that the man is the head of the woman, but that this distinction rests on creation. In other words it is no temporary custom resting on a local situation in Corinth. This is God's order that stood from creation to the writing of the letter to the Corinthians . . . and which stands, despite some exceptions and disregard, to the present.

Men are not the equals of women in beauty, culture, charm, or personal attractiveness. We men always out-marry ourselves and carry our looks in our wives' names. The Bible and the Church of the living God give large place to women. God gave to womanhood the highest honor ever granted to any mere human being — the privilege of being parent to His only Son. And this motherhood has lifted every motherhood and every sister of Mary throughout the Christian centuries.

On the other hand, according to the Holy Scriptures, God has given to men the duty of serving Him in His Church, and thus of serving others, as ruling elders. Those chosen to this office are to be heads of families who govern their own homes well according to the distinctions set forth in I Corinthians eleven, Ephesians four and five, Colossians three, and First Timothy three. This was likewise true of the elders of Israel in the Old Testament.

At least that is the only way I am able to understand the Word. In this and in other matters conscientious Christians do differ. Only let each one be assured in his own conscience that he is following the authority of the Word and the Lordship of Jesus Christ, not the behests of a modernistic equalitarianism or the clamor of current culture. W.C.R.