

The Southern **PRESBYTERIAN** *Journal*

VOL. XVIII NO. 2

MAY 13, 1959

\$3.00 A YEAR

A Changed Church !

We all are willing, even anxious, to pray for an outpouring of the Holy Spirit on our church and all of her activities.

Are we willing to receive this blessing in our own hearts? Are we willing to pay the price of completely surrendered and Spirit-filled discipleship?

In praying for revival let us begin at the right place—in our own hearts and lives.

THE SOUTHERN PRESBYTERIAN JOURNAL

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EDITORIAL

Whose Ambassador?

In the public debate about the appointment of Mrs. Clare Booth Luce as ambassador to Brazil an underlying factor has been completely overlooked.

Frankly, we doubt the wisdom of appointing a woman to such a post. There are so many problems involved in an ambassadorship which of necessity find their solutions in the realm of the world where men, not women, work. There are also emotional pressures which women should not be called upon to bear. Furthermore, a wife's place should be near her husband.

But, if a woman were to hold such a post we believe that Mrs. Luce could and would do so with grace and marked competence. Our sympathies were therefore largely with her and against that barrage of criticism which she faced from some members of the Senate.

But Mrs. Luce is not the issue, nor has her resignation met it.

The issue is this: *why should Protestant America choose so many Catholics for diplomatic and other posts in Roman Catholic Latin America?*

Who are our diplomats supposed to represent, America or the country to which they are accredited? The sending of Roman Catholic officials to Latin America actually caters to a corrupt dominant religion in those countries and at the same time gives a biased view of American values.

This is not to assail local American Catholics. As a matter of fact, having read Mrs. Luce's own statement of her conversion from the decadent Protestantism to which she had been exposed and her clear affirmation of faith in the atoning work and shed blood of Christ, we are convinced that she is a true Christian who has had a very real conversion experience.

Where a loyal American Catholic has the particular qualifications needed in a particular assign-

ment we believe he should receive consideration, regardless of his religion. But a study of diplomatic appointments and assignments over a long period of years would indicate that Catholics often seem to receive preference where Latin America is concerned. If America is to be truly represented just the opposite should be the case. Mrs. Luce's original appointment as ambassador to Italy is an illustration of the problem.

That the Roman Catholic Church has launched ambitious and most efficient training courses in some of her larger universities shows the importance that Church attaches to these posts. Here men are given the finest academic and political training for diplomatic work and it is already paying off. Protestantism has failed at this point because too few evangelical Christians are led to see the importance of Christian vocation at this level.

The fact remains that today America may find herself represented by men whose training or choice has been in some measure influenced by Roman Catholicism.

It is pertinent to ask: Whose ambassadors are they?

—L.N.B

Children of the Covenant

In response to a constructive critique of my recent editorial on babies, a fuller statement is in order. Christian faith and hope are grounded on the covenant mercy of God, by which He graciously intervened for us and our salvation once for all in Jesus Christ, and which He makes efficacious in the inward working of the Holy Spirit — regenerating the hearts and uniting to Christ in our effectual calling. Accordingly, baptism is based upon the covenant promises of God which are Yea and Amen in Christ.

In order to receive or apprehend this salvation God requires of us, faith, repentance and

the use of the means of grace — the Word, the sacrament and prayer. In the case of children of the covenant they are included in God's promise to be a God unto us and to our seed after us. This is confirmed by the record of household baptisms in the New Testament and the word of the Apostle that the unbelieving spouse is sanctified by the believing one so that the children of even one believing parent are holy in this covenant sense, I Cor. 7:14. Infants are baptized, on the promise of God, unto future repentance and faith. By these graces they are consciously united to Christ and confess for themselves the engagements made for them by their parents.

There is an interesting analogy of this process given in Hebrews 11 in the case of Moses. The account of his faith begins with a statement that he was hidden by his parents when a babe and so saved from the commandment of death to him enunciated by Pharaoh. This is followed by a statement of Moses' own existential decision of faith. Thus one may say that by Faith God saved the baby Moses from the wrath of the King, and also that by Faith God made a believing man of Moses.

Other analogies may be found in the faith of Abraham and of Sarah as they laid hold on God's promises for an heir; and of Mary and of Joseph in their respective parts in their household. It is also interesting to notice the many cases in the Gospels in which one person exercised faith and prayer and another received the blessing. In sundry of these examples our Lord first tested the faith of the one and then granted the blessing to the other: the Syro-Phoenician woman for her daughter, Jairus for his daughter, the Father at the Mount of Transfiguration for His son, Martha and Mary for Lazarus, the four friends for the paralytic lowered through the roof. These several cases give believing parents assurance that when a child of the covenant is taken before God before he becomes old enough to exercise conscious faith for himself, he is saved by the covenant mercy of God, on the ground of the finished work of Christ, through the regenerating action of the Holy Spirit.

In such a case the only human means are the household of faith and the claiming of the covenant promises by the parents in baptism. Of course, the source of saving grace is not faith but God. But neither is the saving grace in the case of an adult from faith; for saving faith is "the empty hand of the beggar that putteth on

Christ for salvation". It is a lifting up of Christ to God with both hands crying that He, He alone, is my claim, my righteousness, my forgiveness, and my hope. We are kept from finally falling away not by the power of our faith, but by the graciousness of God, by the wonderful fact that His mercies do not ultimately fail His people. His mercy is everlasting and His truth or faithfulness endures to all generations.

—W. C. R.

Some Questions About Sallman's Drawing of the Head of Christ

With respect and esteem for all persons involved, and for the highest court of the Presbyterian Church, U. S., which was, wittingly or unwittingly, convened at Agnes Scott College April 25th, one would ask several questions about the feature portion of this evening worship, namely, Mr. Warner E. Sallman's drawing of the Head of Christ. These questions are evoked by the Confession of Faith, catechism and form of government which "are accepted by the Presbyterian Church as standard expositions of the teachings of Scripture in relation to both faith and practice", BCO. 179. In asking these questions it should be kept in mind that the drawing took place in the context of a worship service consisting of hymns, prayer, anthem, brief Scripture and benediction. Accordingly, the program invites examination by the teachings of our Standards in reference to worship.

First, was the drawing of a Head of Christ in accord with the interpretation of the second commandment by the Larger Catechism, answer 109, which says that the sins forbidden in the second commandment are . . . "the making any representation of God, of all, or of any of the three Persons . . . in any kind of image or likeness of any creature whatsoever; all worshipping of it, or God in it or by it"? The artist described his work as "my testimony to my lovely Lord", and cited in support of his doing this Phil. 2:9-11. In this text Jesus receives God's own great name of Lord, even as in the context, vs. 6, He is described as being in the form of God before His incarnation. Further, the secretary who later spoke described the work as "the portrait of my Lord by which the Spirit of God is speaking to us through what the artist presented."

Secondly, was the giving of the chief part of this evening worship to this drawing in accord

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, published every Wednesday by the Southern Presbyterian Journal, Inc., in Weaverville, N. C.

Second-Class mail privileges authorized at Weaverville, N. C. Vol. XVIII, No. 2, May 13, 1959. Editorial and Business Offices: Weaverville, N. C.

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