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PROGRAMS . . . ARE BECOMING, IN SOME QUARTERS, A SUBSTITUTE FOR THE FORTHRIGHT PREACHING OF THE GOSPEL. AS ADJUNCTS TO EVANGELISM THEY ARE ADMIRABLE—AS SUBSTITUTES DISASTROUS. RELIANCE UPON TECHNIQUE RATHER THAN UPON THE HOLY GHOST IS THE MODERN HERESY. “PROMOTION” TENDS TO TAKE THE PLACE OF PRAYER AS THE SOURCE OF INSPIRATION FOR SOUL-WINNING AND STATISTICS THE PLACE OF SANCTIFICATION AS THE GOAL OF OUR CHURCH ENDEAVORS.

SUCH PROGRAMS CAN BE SATURATED WITH THE HOLY SPIRIT. THEY CAN LIKEWISE BE SECULARIZED FROM TOP TO BOTTOM. THE PREACHING OF THE GOSPEL WITH FIRE AND HOLY BOLDNESS, WITH WINSOMENESS AND AFFECTION AS THE DYNAMIC FOR ALL SUCH ADMIRABLE ACTIVITIES, SEEMS THE ONLY SURE WAY TO SAVE THEM FROM SPIRITUAL BANKRUPTCY.

REV. HAROLD J. WHITNEY
Official Evangelist, Presbyterian Church
Queensland, Australia

But here were men who wanted to make Him king on their own terms and for their own purposes.

There have always been those who would secularize the ministry, message and objectives of Christ. But Christ will not be King of a godless social order. He is the King of the redeemed and of none other.

In like manner there is the gravest danger of minimizing the spiritual nature of the Church and trying to make her a judge or divider in secular matters. A man's life consisteth not in the abundance of the things which he possesseth, nor is the Gospel message primarily concerned with those things which perish with the using.

There are social implications of the Gospel. The Church should be concerned about those who lack the necessities of life. But these implications and these concerns are *not* the Gospel but the fruits of the Gospel. Woe be it to us when we cut the tap root of divinely revealed truth and still expect to gather the fruits which flow therefrom, and from no other source.

Neither the Christian nor the Church has a right to demand for the unbelieving world those benefits of the Gospel which come solely through faith in Christ. When our Lord was on this earth there were those who followed Him because they ate of the loaves He had provided and were filled. But He rebuked them saying: *"Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you."*

In the divine sequence men must be regenerated and then go forth in the newness of the life which is in Christ. How often we foolishly neglect the necessity for and the message of the new birth and then expect unregenerate sinners to act like Christians.

To the Church there is committed the story of the great spiritual imperative — *"Ye must be born again"*. To the Church there has been assigned the task of preaching: *"Christ died for our sins, according to the Scriptures."* From the Church there must ring out the glad tidings: *"Christ is risen"*.

On the basis of His person as the eternal Son of God, and of His work of redemption on the Cross of Calvary, Christ longs to be the King of our hearts and lives.

He will accept no lesser kingdom, nor will He receive us on any other terms.

—L. N. B.

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Let's Be Fair With History in Our Architecture

In sundry places high church architecture is being put into Presbyterian Churches, and at times defended with a less than fair account of Presbyterian and Reformed history. For example, several years ago the New York representative of the interdenominational advisory body on architecture told an Atlanta gathering how he designed the sanctuary of the First Presbyterian Church of King's Mountain. He told us that he had put in a divided chancel and table, and when a lady objected that his plan was not Presbyterian he squelched her by telling her that this was a John Knox pulpit. On that occasion, it was possible to remind the New York secretary that he had put into the Church in King's Mountain not a table but an altar, as the writer testified from first hand observation.

Another example happened at our dinner table. A brother minister glowingly expatiated on the alleged high-altar in Calvin's Cathedral. Again it was possible to remind the brother that I had communed at St. Pierre, which at that time he had not done, and that we did not commune at an altar but at a table behind which stood several ministers (at times also ruling elders).

The Reformers inherited Gothic Cathedrals and had to adapt them for Reformed worship. They did this, generally, by getting rid of the chancel section, and bringing the Table out from the former chancel and placing it on the level with the congregation. Then they built a high pulpit in the nave, often on a pillar, around which the people gathered on three or even four sides. In the Basel Munster, the congregation faces the pulpit even when it means for some sitting with their backs to the communion Table. After the preaching service on communion Sunday the pews are reversed for the later service.

In and around Chicago, people can be fooled on this matter less than formerly as a result of a REPORT ON THE ARCHITECTURAL SETTING OF PRESBYTERIAN WORSHIP drawn up by such historians of the Presbytery, as, L. J. Trinterud, James R. Nichols, Jesse Halsey. This is regularly used by the students at McCormick Theological Seminary. It might be well if the pastors and architectural advisers in our territory knew that such studies exist and that an elevated Table-Altar at the end of a long chancel is neither Calvin nor Knox — but is diametrically opposed to what they did in the Gothic structures in which they officiated. In St. Pierre the high pulpit and the Table beside it are the center of the Presbyterian-Reformed worship. In Switzerland, the people come all the way up to the Table of the Lord

while behind that Table officiate ministers of the Word and ruling elders, the former administering the bread, the latter the cup, each using the proper words of administration.

—W. C. R.



Anna Maria, Florida
Box 236

Dear Dr. Robinson:

Your editorials in the Presbyterian Journal are always enjoyable and profitable. I must commend you for your loyalty to the Bible and Church Standards. Recently the article on Church Architecture was just what we so much need. I am in hearty agreement and feel that some action should be taken by Presbyteries and the General Assembly to correct the present trend in putting the Communion table away from the people. In my judgment the best arrangement is to place the pulpit in a corner with the choir to one side. In a square church the preacher finds it easier to face the whole congregation.

Yours in His Service,
H. F. Beaty

BISHOP THOMAS OPPOSES ARIANISM OF RSV

The Following Letter Has Been Received From
The
Right Rev. Albert S. Thomas, D.D.
Rockville
Wadmalaw Island, S. C.

The Rev. Wm. C. Robinson
Columbia Theological Seminary
Decatur, Georgia

My dear Dr. Robinson:

Sometime ago a friend gave me a copy of "What Think Ye of Christ". I read it with a sense of humility in the presence of your scholarship. Ever since I have had the intention of writing you a note to thank you. You express my feelings in regard to RSV generally but I wished especially to thank you for your argument in re Virgin birth, LXX and St. Matthew (in re "Young Woman"). I had never caught the force of the argument as you give it. However my appreciation of your discourse is not limited to this. I had long before felt the Arian leaning in the RSV and distrusted it chiefly for this reason.

Sincerely,
Albert S. Thomas



Chapter, Phi
Theta Kappa

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Meditation

By Horace H. Hull

Ere thou findest sins in others
Which thou would'st the world to see
Why not plumb thine own heart deeply
If greater faults may be in thee.

Then perchance the accusing finger
May be seen to point at thee
And you turn in abject horror
At the thought of "perfect me."

Judge Gently

*Brethren, if a man be overtaken in a fault,
ye which are spiritual restore such an one in
the spirit of meekness; considering thyself, lest
thou also be tempted.*

Galatians 6:1

Pray don't find fault with the man
that limps,
Or stumbles along the road,
Unless you have worn the shoes he
wears
Or struggled beneath his load.

There may be tacks in his shoes
that hurt,
Tho' hidden away from view,
Or the burden he bears placed on
your back
Might cause you to stumble, too.

Don't sneer at the man who's down
today,
Unless you have felt the blow
That caused his fall or felt the shame
That only the fallen know.

You may be strong; but still the
blows
That were his, if dealt to you
In the selfsame way at the selfsame
time
Might cause you to stagger, too.

Don't be too harsh with the man
that sins,
Or pelt him with word or stone,
Unless you are sure—yea, doubly
sure—
That you have no sins of your own.

For you know perhaps if the temp-
ter's voice
Should whisper as soft to you
As it did to him when he went astray
It might cause you to falter, too.

—Author Unknown