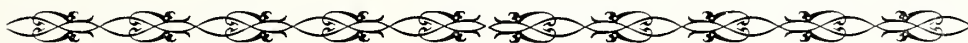


The Southern **PRESBYTERIAN** *Journal*

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educational needs of hundreds of young people and at the same time have these young people channeled into service within the church, both at home and abroad.

This opportunity should prove a challenge to the Trustees when they meet in Montreat in August. The immediate church-wide need for additional workers constitutes one part of this challenge. The fact that candidates for a college education will double in the next few years constitutes the other.

There is needed a new, open minded evaluation of the potentials within our grasp and a willingness to join in a united effort to capture and maintain for our church that which a rejuvenated and effectively run Montreat College has to offer.

What to many may seem to be an immediate tragedy can yet become a great challenge to our church.

—L. N. B.

More on Morality

Mr. Oren D. Pritchard (our good neighbor), the President of the National Association of Life Underwriters, has just released some interesting figures.

For every dollar spent on charity the better known local, private groups must collect one dollar and seven cents. To spend a similar dollar a municipality must collect a dollar twenty seven. On the state level this overhead rises from twenty seven cents to one dollar. The state must collect two dollars for every one spent on charity. But the government must collect three dollars for every one dollar that the recipient gets.

Near Indianapolis a business man bought a small acreage. It had not been farmed for some time. For promising not to raise corn on it, he is paid twenty five dollars an acre. Sensing his advantage, he now rents extra acres from a less intelligent man for twelve dollars a year, and receives twenty five dollars from the government for doing nothing with them.

Another gentleman was approaching sixty-five. He knew he would be forced to retire. But his boss said, Don't retire; let me fire you. Then you can collect twenty-six weeks of unemployment benefits and get your pension too.

The force that is disintegrating the United States is not inflation. That is only a symptom. Nor is it Khrushchev. Some spunk could take care of him. The eroding evil of our land is the immorality of the people. Honesty has been discarded. False ideals have been accepted. And the results are raids on the public treasury, the cheapening of our money, legal privileges granted to pressure groups, the inability of the courts to deal with communist infiltration, and all the drunkenness and adultery that goes on with the law's approval.

One thing that our country needs is a good dose of Christian moral standards.

—G. H. C.

Shall the Gospel Be Modified To Suit the Intelligentsia?

This is the aim of sundry theologians or philosophers of religion today, as yesterday. Is the prominent preacher or scholar a religious virtuoso able to take the score and adapt it as seems to him best to suit the whims of the current audience? Or was Browning nearer right when he described the ancient disciple as commissioned to set down naught but the given word, with nothing left to "any arbitrament" to choose or change?

There have been two movements in the history of Christian thought. In ancient Alexandria, Clement and Origen sought to synthesize Platonism and the Christian faith. Near the other end of the Mediterranean, Tertullian objected: what fellowship has Athens with Jerusalem, the school of earth with the school of heaven? The one is the movement of synthesis, the other that of diastasis. Thomas Aquinas sought to unite Augustine and Aristotle; Luther to free Christian education from the domination of "that mad pagan Aristotle."

When our Lord travelled through the cities of Galilee with His matchless invitation "Come unto ME", the wise and the sophisticated rejected Him, but the Father revealed Him unto babes. In the Church in Corinth there were not many wise, not many mighty, not many noble. For in the wisdom of God it pleased God that the world by its wisdom should not know God. In other words neither Jesus nor Paul kow-towed to the intellectualism of their day. And the reason that neither conformed to the demands of the high brows was that the Gospel was of Divine revelation.

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It is being better recognized to-day that Jesus revealed in His conduct the true attitude of God toward sinners. In the parables of Luke fifteen He defends His own receiving of sinners and eating with them by showing that this is the attitude of heaven, of the angels of God, of the Father. The parables are not general truths but Christian proclamation of the gracious God as He reveals Himself in Jesus Christ. In Jesus' own Gospel, His life, His work and His death are the authoritative word of one who is able to say 'Abba', who in God's authority calls sinners to His table, and who goes to the cross as Servant of God — this is God's revelation by which the Father calls believers to the Son.

Likewise Paul preached Christ as crucified despite the fact that it was a stumbling block unto the JEWS AND FOOLISHNESS TO THE GREEKS, just because it was *God's revelation* and as such the power of God and the wisdom of God to those who were being saved. In other words the life, death and resurrection of Jesus Christ and the meaning given to the same in the Word are the revelation of God for the salvation of men. Because this is the revealed wisdom of God, we may not modify it to suit the intelligentsia of our age. To decode the Gospel in such a fashion as to make it acceptable to the unregenerated man would be to treat it as if it were not God's Gospel.

For Dr. Fosdick's hymn the Gospel is "Thine Ancient Church's Story", and accordingly the noted "liberal" decodes it to suit the taste of American university men. For Paul the Gospel is neither from men nor through a man, but came by revelation of Jesus Christ.

He declares that he has been entrusted with the Gospel of God which He promised before through the OT prophets. In Galatians, he asserts that this Gospel is of no human strain. The Gospel concerning Jesus Christ is given for the glory of God. The Holy Spirit accompanies and honors the preaching of this Gospel in the saving of souls, as He does not use the philosophies of men. This is a case of trust funds. We have been entrusted with the Gospel by God. He has counted us faithful. We dare not speculate with trust funds.

Of course, a word needs to be said about the danger of getting our personalities, sins, and prejudices in the way of the free course of the Gospel. Thornwell said that we have no more right to exaggerate the defense of the Gospel than we have to avoid that offense. The Gospel is greater than any of its preachers and we need to be continually on guard lest the shadow of puny man curtail the richness and fullness of God's love in Christ. Neither my limitations nor the fancied demands of the intelligentsia ought to intercept the presentation of the Gospel of God which is as full as it

is free and as free as it is full. Let us present Christ clothed with His Gospel, and pray God to use it for conversions that are not only decisions and committals but primarily revelations which show us ourselves as lost and shut us up to Christ as our Saviour and our Lord.

—W. C. R.

The Australian Crusades

RANDOM NOTES

The final meeting in Brisbane on Sunday, May 31st, brought to a conclusion the series of Crusades which began in Melbourne on February 15th.

Never in the history of Mr. Graham's work has there been such evident working of the Holy Spirit on a nation-wide scale as has been true in Australia.

Unprecedented crowds, one of 150,000, another of 130,000 with tens of thousands in attendance every night, are not in themselves convincing. But the reports of pastors and other Christian workers *are* convincing, and the stories of individual conversion experiences will go down in the history of evangelism as a renewed evidence of the power of the simple Gospel message to bring repentance and salvation in the Twentieth Century as well as in the First.

We have before us letters and newspaper reports, as well as religious journals which tell in graphic ways of that which God has been doing in a continent which has never before known revival. Many of these reports sound like a modern Acts of the Apostles.

One Presbyterian minister tells of four doctors and their wives, all making decisions on the same night in the Sydney Crusade, who joined his church on profession of faith the following Sunday. This church received 615 new members from the Crusade.

It is the concensus of all that for the first time in her history Christianity and Christ are matters of open discussion in the secular life of Australia. Ministers report that it is now easy to approach people with the claims of Christ and churches are finding attendance doubled and redoubled.

The Sydney *Sunday Mirror* reports crime down 50 percent in that city. Also this paper reported these incidents: A gunman handed his revolver to a counsellor; a burglar surrendered his kit of tools; an ex-convict was converted on his way to commit a crime; 500 Sydney University students made decisions; a man contemplating suicide changed his mind; more than 60 of Sydney's leading business men made decisions for Christ; 300 school teachers have done the same; a business man had written off a