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tish Covenants by bringing into our Church the Anglo-Catholic worship that has the priest, sacrifice and altar of the Roman Catholic rather than the minister, supper and table of the Presbyterian?

The highest function of the Church is to worship God and the higher purposes ought to control the lower. Why then ought one to bring fundamentally divergent forms of worship into a governmental, structural uniformity or into an external organizational unification? Is such an effort not an inversion of values, a treating of the lower as more important than the higher, a placing of the visible above the invisible, the horizontal above the vertical, the manward above the godward? After all Presbyterians may be expected to remember the Presbyterian doctrine of the unity of the Church. According to our official statements the Church is one invisibly and one visibly, and this visible unity is not destroyed by either congregational or denominational divisions. The invisible

unity is maintained by the presence of the Holy Spirit, the visible unity is marked by the preaching of the Word and the administration of the sacraments. We recognize the Episcopalians as truly one with us in the Body of Christ by the presence of the Holy Spirit in their communion, we accept them as truly one with us in the visible manifestation of the Body of Christ by inviting them to preach the Word from our pulpits and to commune with us at the Table of the Lord. These are the Divinely ordained expressions of Christian unity. We also rejoice in the essential unity of interpretation found in the Thirty-nine Articles of the Episcopal Church and in the Westminster Confession and in our agreement with these brethren in the acceptance of the Apostles' and Nicene Creeds. However, in view of our differences from them as to orders and as to Anglo-Catholic worship it is an anomaly to set up a governmental uniformity or an organizational unification.

Running On Our Reserve

By Rev. Samuel McPheeters Glasgow, D.D.

A church can not run indefinitely on its reserve. It must constantly build a new supply or face decadence.

Our Church today is moving on the momentum of other days, on its accumulated reserve. That reserve has been born of essentially humble and sincerely simple godliness: godliness in heart, in home, and in life.

There are certain elements that have contributed to this reserve which we may helpfully review. First, there is a sincere faith in the thoroughgoing integrity of the Holy Scriptures. A reverent approach to the Revelation as the single and only infallible and final rule for life, inspired by God.

Further, there has been an humble acceptance of God's estimate of the tragedy and power of Sin. Its devastation can not be over-estimated: its power to destroy spiritual interests in human life is primary. Thus a constant emphasis is clearly found throughout the Scripture.

There has been also a sincere belief, without apology, in the Bible estimate of the Blood. The Blood, which is the life, marked the sacrifice of our Lord Jesus Christ. This sacrifice in which our Lord yielded Himself up as the victim, is fundamental to our receiving forgiveness and being accepted at the hands of a holy God.

Our Church has long held an intelligent and positive approval of the Atoning Sacrifice of Jesus Christ as the rock foundation of our hope. We are not speaking of some theory of the atonement, but rather of the Bible-supported and Bible-declared fact of the vicarious, substitutionary atonement of Christ on the cross for sin. Repeated and inescapable reference throughout the Scripture to this cardinal belief, bulwarks every believer's heart and mind. So central has this Bible fact, of the vicarious atonement, been in our Church throughout its high history that our greatest minds and clearest and strongest theologians have been its humblest and most devoted proponents. They have proclaimed it with united voice to each recurring generation. So fundamental and controlling has it been in our system of thought that all refinements of Christian belief

and practical applications of Christian living must wait upon its acceptance and operation in the human heart.

This passion and practice still holds in our Church. Much of our leadership is clear and devoted therein. Its emphasis, however, is being watered down. The view that it must be constantly in the center of our faith, is paling.

We must recapture the primacy of this doctrine of the Vicarious Saviour. If we in any fashion adjourn this cardinal and controlling Word of God our people will suffer tragic loss. Whatever we may give them in its place will be inadequate and they will gradually and certainly perish.

Possibly this picture will make manifest the poignant necessity of Christ's vicarious atonement for lost men. High in the mountain lands there is a full-flowing abundant spring of clear, pure water. Pipe lines carry this water down to the inhabitants living and toiling in the valley below. The fathers of the valley were wont to plan and build and maintain, as a prime obligation for the life that looked to them for leadership, these pipe lines. They brought the life-giving water from the hills to the people. The community grows, the fathers have been caught with the movement to equip every house with more than one spigot, with better bathing facilities, and with many refinements of gadgets and appliances connected therewith. The pipe lines, however, have not been increased with the population. Some of the older lines have become worn and useless. The flow of water has been gradually diminishing. What value is there in multiplied and perfected gadgets and appliances in every house if the connections made with the spring are failing? If their number and capacity is inadequate?

What the people need, yes, what they must have in the valley, is water. And in soul values what man needs is the Water of Life, that indispensable essential.

That there shall be refinement in the application of Christ to life, is to be expected and devoutly desired. That there shall be improvements and definite changes in methods and means, is also to

be expected and desired. But there can be no "applications" nor any use of "methods" and "means" unless there is life. And life, spiritual life, comes to man from God. This life comes only by the work of the Holy Spirit in regeneration. Regeneration comes only to those who believe in Christ as He is offered to us in the Gospel; and Christ is offered to us in the Gospel as the Lamb, the slain Lamb, the Atoning Sacrifice, bearing the sin of the world.

In view of these simple, cardinal facts the Church can well continue to address itself with primary passion to the clear and winsome procla-

mation of the Gospel of Grace. No emphasis should transcend the emphasis we place upon salvation, the salvation from sin which men fundamentally need if they are ever to find fellowship with God in Christ.

With more than half of our nation absolutely without any semblance of any connection with any religious movement, it looks as though the pipe lines from the springs of living water are far from adequate and that emphasis on gadgets to the growing neglect of the life lines can only eventuate in one issue—more people will die of thirst.

Japan Forgot To Remember

By Tom Olson

In Now

It is Walter Kierman, **International News Service** staff correspondent, who recalls the Nippon's words: "**Japan never will forget!**"

The earth had stopped rumbling, the gigantic waves had receded but weird tongues of flame still danced in the ruins of Tokyo and Yokohama when that message was received in 1923 by the American Red Cross.

"Japan never will forget!"

Almost one hundred thousand lay dead in the streets or in the embers of their homes, many thousands were homeless, orphaned. Disease and despair rode hand in hand through the land. And then came a parade of ships.

Ships from America—ships loaded to the waterline with food and clothing and medical supplies and volunteer workers.

"Japan never will forget!"

The American Red Cross did the job, did it with ten million dollars out of the pockets of the people of the United States—people to whom the golden rule was something more than just a printed line on a page.

The date is written red in Japan's history—September 1, 1923. First the earth quaked and trembled, gigantic fissures opened, screaming whole populations tumbled into the yawning caverns. Then fire to scourge those who survived the first shock and a tidal wave to add supreme misery.

Nippon was beaten, desperate, bewildered. It seemed as though those who had survived quake and fire and water must perish of starvation or disease.

But they didn't. The American Red Cross—the big heart of America—saw to that.

Ten million dollars to save a stricken people. Ten million dollars to build a potential world power.

"Japan never will forget!"

But despite Japan's reiterated promise, she did forget—or else she is guilty of something worse than forgetfulness—that of returning vengeance for mercy.

For the surprise attack on Pearl Harbor occurred while Japan's emissaries still were conferring with Secretary Hull.

Japan's sea and air ships brought death to thousands. Japan hoped to knock out the Pacific bases in the first surprise blow, the navy secretary said.

Word even comes that Japan will yet force the United States to its knees to beg for mercy!

That is sufficient, for the present, on Japan's forgetfulness of past mercies. Let it remind us of the possibility of even greater forgetfulness on our part.

The Lord said of His people Israel: "**My people have forgotten Me days without number.**" (Jer. 2:32.)

Despite all His goodness and mercy to them in delivering them from the tyrant Pharaoh and giving them His law, and bringing them into a land flowing with milk and honey and raising up prophets, priests and kings to lead them in His way—they forgot Him!

Despite their reiterated promise, "**All the words which the Lord hath said will we do**" (Exo. 24:3-7), they forgot Him!

And what about our attitude toward "the living God, which made Heaven, and earth, and the sea, and all things that are therein . . . Who has not left Himself without witness in that He did good, and gave us rain from Heaven, and fruitful seasons, filling our hearts with food and gladness?" (Acts 14:15-17.)

Have we forgotten the God Who so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life?

"Remember that Jesus Christ of the seed of David was raised from the dead, according to my gospel," said the Apostle Paul. (II. Tim. 2:8.)

There are those who are not only forgetting Him, but going on in high-handed rebellion against Him.

That God would bring us to our knees in conviction, contrition, repentance, and faith—not to beg for mercy but to thank Him for His love and mercy already extended. It is the goodness of God that "leadeth thee to repentance." (Rom. 2:4.)

Now is the time to refresh one's memory and sing:

"Then melt my heart, O Saviour,
Bend me, yea, break me down,
Until I own Thee Conqueror
And Lord and Sov'reign crown.

"Oh, make me understand it,
Help me to take it in—
What it meant to Thee, the Holy One,
To bear away my sin."