



THE CONCERNED PRESBYTERIAN

*Dedicated to Returning the Presbyterian Church U. S.
to its Primary Mission — Winning the Unsaved for
Christ and Nurturing all Believers in the Faith*

*“The Only Infallible Rule
of Faith and Practice”*

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On Handling Benevolence Gifts For General Assembly Causes

Practical Approach to Channelling Money Into Work of the Church

DURING recent years there has been steadily increasing concern in our Church over the policies, pronouncements and programs of the National Council of Churches dealing with social, economic and political matters.

In protest to the activities of the National Council of Churches and its affiliated organizations, a number of congregations have recently voted to suspend all gifts to General Assembly's boards and agencies until our Church withdraws from the National Council of Churches or until the National Council of Churches abandons its present policies and programs.

We feel that it is unwise to take this rather drastic action for three reasons:

1. The overwhelming majority of our missionaries on the foreign field are evangelical and fully committed to the Scriptures. To suspend contributions to all Assembly causes could deprive these self-sacrificing men and women of the financial support they need and must have to effectively carry out the Great Commission of the Church.

2. The Board of Annuities and Relief does not contribute any funds to the National Council of Churches. It needs all the support that it is presently receiving to provide adequately for our retired ministers and missionaries. To cut off or curtail funds to this Board will penalize faithful servants who have devoted their lives to the Church's work.

3. There are other boards, agencies and organizations whose work and programs merit our wholehearted support. If the funds for these causes are cut off or curtailed, even temporarily, programs that are vital and important to the present and future work of God's kingdom will suffer.

Central Treasurer Plan

The 1964 General Assembly approved a plan to establish a Central Treasurer to receive funds for Assembly benevolence causes and to "equalize" them in accordance with percentages to be set each year by the Assembly. We fear that this effort to "regiment" the giving of our Church will have a tendency to discourage many people who have heretofore supported very generously certain causes of the Church in which they were most interested.

While the plan provides that individuals or organizations may designate how they wish their gifts to be distributed and gifts so designated will go to the causes for which they are intended, it is readily apparent that the "equalization" process will cause the total gifts (designated and undesignated) to be distributed in ac-

cordance with Assembly's percentages. The end result will be the same as if no contributions were designated for specific causes. Every gift, even those designated for a specific cause, will ultimately benefit all causes to the extent that they participate percentage-wise in the asking budget.

The Central Treasurer plan goes into effect on January 1, 1966. The General Council has based the 1966 percentages very largely upon the percentages actually received by the various boards and agencies in 1964. These percentages will have to be changed in future years if the agencies which have not been as liberally supported are to receive a larger share of the total gifts which was probably the motivating idea behind the plan.

While we are in complete sympathy with the purpose which has prompted so many churches to suspend gifts to General Assembly causes, we feel that this extreme step is unwise and we would urge all church sessions which have taken this action to prayerfully reconsider the matter. We feel that all churches should continue to support the benevolence program of the Church

continued on page 2

A Pledge of Dedication

IN the Easter Week services of a small Presbyterian Church in the mountains of North Carolina, those attending were challenged to make this pledge of dedication which Thomas Barclay of Formosa signed on each of his birthdays from the time he was 16 until his death at the age of 85:

"This day do I, with the utmost solemnity, surrender myself to Thee, O God. I consecrate to Thee all that I am and have — the faculties of my mind, the members of my body, my worldly possessions, my time, my influence over others — to be used entirely for Thy glory and resolutely to be employed in obedience to Thy commands. To Thee I leave the management of all events and say, without reserve: 'Not my will but Thine be done.'"

This pledge involves a commitment to Almighty God that is more total and complete than any like pledge which has ever come to our attention.

It would have a far-reaching effect on the life of our Church and the communities in which we live, if every "Concerned Presbyterian" after due deliberation and prayerful consideration would start his or her day with this total surrender to the will of God.

A revival in our denomination must start with a revival in our individual lives.

Benevolences . . .

continued from page 1

while we are making an earnest effort through the proper constitutional channels to change those policies that many feel are detrimental to the work of the Church.

Registering Protest

How then shall we register our protest?

For the present we suggest that the sessions of "concerned" churches might want to consider taking the following actions:

1. Give prayerful consideration to the percentage of the local church's benevolence gifts it desires each board and agency to receive, directing the local church treasurer to allocate all undesignated gifts in accordance with the percentages set by the session.

2. If gifts are to be sent through a presbytery treasurer, the local church treasurer could be instructed to stipulate the amount to be forwarded to each cause each time he remits funds to the presbytery treasurer.

3. Direct the local church treasurer to stipulate with each remittance that none of the funds are to be used for programs in which the National Council of Churches and the World Council of Churches are

involved.

4. We have been advised that gifts designated for capital projects approved by the Board of World Missions will not have to be reported to the Assembly's Central Treasurer and will not therefore be "equalized" by the Central Treasurer. A session which wanted to be absolutely certain that none of its world mission gifts would indirectly benefit the NCC and WCC could designate their gifts for such capital projects. The local church treasurer should send such gifts direct to the Board of World Missions.

It is probable that this same procedure would be applicable to other Assembly causes which have capital projects.

5. 87% of the 1965 Asking Budget for Inter-church Agencies is allocated for the National Council of Churches and the World Council of Churches. A number of churches have recently decided to withhold all funds from this body.

When sessions take steps to withhold or to reduce their gifts to any Assembly causes which they do not feel are worthy of their full support, we suggest that a letter be written to the head of the board or agency affected explaining the reasons why the gifts are being withheld or reduced. Such letters are bound to have an effect.

Paul's Gospel and Today's Social Problems

New Testament Approach Demands Civil Obedience

SOME years ago one of the greatest Bible expositors of our day wrote:

"Paul was not ashamed of the Gospel as he moved towards Rome. It was a city of slaves but he would not center his preaching against slavery. It was a city of lust but he would not center his preaching on moral reform. It was a city of economic injustice but he would not center his preaching on momentary palliatives. It was a city built on war's rapacity but he would not center his preaching on pacifism.

"Anyone who seeks to preach in such directions cannot find his texts in the Bible. It is true, of course, that here and there, there are verses which show that peace and righteousness and justice are the by-products of the Christian faith, but these must be attained not by centering our preaching on their necessity or their moral rightness, but by setting forth the power which alone can bring them into being and practice in individual lives."

Civic Responsibility

Many Southern Presbyterians are genuinely concerned because some leaders in our Church seem to be forsaking this New Testament approach to the problems of the social order. Nowhere in the Bible do we find it recorded that our Lord demonstrated in the streets against social abuses of the first century. As he moved about the Roman Empire the apostle Paul did not organize civil demonstrations. Although he lived under a completely totalitarian and pagan form of government Paul nonetheless counseled faithfulness in the discharge of civic responsibility and would not have approved of the type of civil disobedience which many clergymen today call praiseworthy. The apostles did not extend the great principle of obeying God rather than man to make it refer to resistance to the laws of state and nation.

The New Testament Church was concerned to witness to the salvation wrought by Christ upon the Cross and to bring men out of heathen darkness into the glorious light of the Gospel. The New Testament approach to social problems was to change men's hearts

so that as Christian citizens they would effect improvements in the social order.

But today there are ministers in the Presbyterian Church U. S., who regard it as their duty to take part in civil rights demonstrations. No one has the right to deny them this privilege if they do so as individuals. But we do not feel that it is proper for the Secretary of the Division of Christian Action of our Board of Christian Education and his associate to travel to Selma at the expense of the Church to participate in the march to Montgomery. Nor do we feel that it is proper for this same Secretary to send a form letter to the ministers of our Church on the stationery of the Board of Christian Education and at the expense of the Church asking them to urge their members to send contributions for the James Reeb Fund to the Unitarian-Universalist Association and the Southern Christian Leadership Conference headed by Dr. Martin Luther King.

Doctrinal Compromise

This same Division invited Dr. King to be a featured speaker at its conference at Montreat on August 19-22. Surely those responsible for this invitation should have realized that bringing Dr. King to Montreat's platform has not only compromised the doctrinal position of our Church but it has provoked more friction in our Church than any other single event in recent years.

The National Observer (December 30, 1963) quoted in detail an interview with Dr. King regarding his theology. He denied the Virgin Birth of Christ. He has no interest in sin and salvation. He rejected the deity of Christ. The resurrection of Christ from the dead was to him a peripheral matter. His total emphasis was upon his brand of ethics and it centered on race relations. It has been proven that Dr. King has identified himself with more than 60 Communist-front organizations or activities cited as subversive by official government agencies and that he has had and now has men who are known Communists associated with him in key positions in his movement.

We believe the overwhelming majority of the ministers and laymen of the Presbyterian Church U. S. — certainly all who are acquainted with the facts regarding this man and his record — would not be in favor of

permitting Dr. King to use our Montreat platform to expound his views.

Surely it is high time for the staff of the Board of Christian Education to search the New Testament more diligently to learn what Christ and the early leaders of the Church said and did about the social problems of their day to the end that they may in the future exercise better judgment and discrimination in planning their programs.

Public Notice

UNDER this bold-type heading the Inskip Presbyterian Church of Knoxville, Tennessee, (James L. Lyons, Pastor), expressed its convictions in a 44' advertisement in *The Knoxville News Sentinel*. Here's what they said:

"During recent weeks, the news media of the nation have had frequent occasion to report various pronouncements, studies, and actions of religious bodies. Several of these reports had their origin in assemblies identified as 'Presbyterian.'

"Because the public is often confused as to whom the name 'Presbyterian' refers in such matters, and, because such confusion often times hinders our witness for the Lord Jesus Christ, the Pastor and Officers of Inskip Presbyterian Church of Knoxville, Tennessee, enter this notice as public record this 12th day of June, 1965.

"We believe that the Bible is True. We believe the whole Bible, from Genesis to Revelation, is Holy and Infallible.

"We believe the Bible is the only infallible rule of Faith (what we are to believe) and Practice (what we are to do about what we believe).

"We believe the Bible is the Word of God 'from the inward work of the Holy Spirit, bearing witness by and with The Word in our hearts.'

"We believe the Lord Jesus Christ was 'conceived of the Holy Ghost, born of the Virgin, Mary,' and IS the Living Son of God, His Word Incarnate.

"It is often charged that those who are so quick and vocal in their declaration of the Bible's infallibility, 'are not living according to the Bible.' We confess that sin in our own lives is real and we do 'come short of the Glory of God.' Nevertheless, our failures cannot diminish the Eternal Truths of the Word of God and 'the blood of Jesus Christ His Son cleanseth us from all sin.'

"In any case, it is not our own lives we seek to exalt but the matchless perfection of the Life of our Saviour, our only Hope of Glory.

"We believe God has a purpose for us as members of the Body of Christ which is the Church.

"In order to relieve the confusion in the public's mind as to what we believe our purpose is, it is necessary to state in unmistakable terms what we do not believe.

"We do not believe the Church is to be a pressure group for political, economic, or social reform or legislation.

"We do not believe the Church is to be used to restructure society in accordance with any political, social, or economic reformer's schemes and most particularly not those of the left wing.

"We do not believe it is either un-American or unconstitutional to provide Bible reading in the schools or voluntary participation in religious exercises in public institutions.

"We do not believe the Church's task is to provide a public forum for speakers dedicated to the subversion and overthrow of the American Way of Life.

"We do not believe the purpose of the Church is

to declare morality relevant to whatever society will accept, or, that extra-marital sex relationship is right in any circumstance.

"On the other hand, **we DO most heartily believe:**

"1. that one must be 'born again,'

"2. that Jesus Christ is the only Way,

"3. that 'whosoever will may come' to Him and that He will 'in no wise cast them out,'

"4. that the purpose and task of the Church is to win men and women and boys and girls to a saving knowledge of Jesus Christ; and

"5. that the Church is to nurture those won to HIM in the knowledge and admonition of the Lord by the diligent use of the means of Grace as these are set forth in Holy Scripture.

"We believe it would be wrong either to desire or attempt to force our Faith on anyone.

"We believe it is equally wrong for any individual or group of individuals to desire or attempt to force us to support causes, goals, pronouncements, publications, or activities contrary to what we understand to be 'the faith which was once delivered unto the saints.'

"Here, by the Grace of God, we stand.

"The Officers of Inskip Presbyterian Church
"A CONGREGATION OF THE PRESBYTERIAN
CHURCH IN THE UNITED STATES
(SOUTHERN)"

The Peace of the Church

SOME of those who hold opposing views have charged that ministers and church officers who are openly critical of some of the present trends in our Church are violating their ordination vows to maintain the peace of the Church.

In his able exposition on Romans 2:6-10 Dr. Donald Grey Barnhouse related this experience:

"Several years ago in a meeting of ministers I was accused of violating my ordination vow because I fought hard against the doctrinal corruption which pervades the denomination of which I am a member (the U.S.A. Church).

"I denied that my contending for the faith was a denial of my vow of ordination. One minister said, 'But did you not vow to uphold the peace of the Church?' I replied with a sharp and vigorous 'No, I did not.' One man said: 'Perhaps you will explain, for we have all taken the same vow.'

"I replied that the wording of the vow was that I should seek to uphold 'the peace, the unity and the purity of the Church' and that there were times when the peace and purity were in conflict."

The Presbyterian, U.S. ordination vow which ministers are required to take (Question 6) reads:

"Do you promise to be zealous and faithful in maintaining the truths of the Gospel and the purity and peace of the Church, whatever persecution or opposition may arise unto you on that account?"

Ruling elders and deacons being ordained are asked this question:

"Do you promise to study the peace, unity, edification and purity of the Church?"

It is clear from the wording of these two vows that the purity of the Church was never to be subordinated to the peace of the Church. We agree therefore with Dr. Barnhouse's concluding statement:

"Some men are willing to have peace without purity but I would rather have purity even if there were no peace among men . . . It is seeking after purity that characterizes the true believer."

EVANGELICALS - -

Divisive or Dynamic?

THE REV. W. STANLEY MOONEYHAM
Former Editor **United Evangelical Action**,
magazine of the National Association
of Evangelicals

TWO small boys were playing with a wagon one day. They were each trying to ride at the same time, but there was little evident enjoyment. Finally one of the youngsters turned to the other and said, "You know, one of us could have a lot more fun if you would get off."

There are probably more than a few who fervently wish that evangelicals would adopt the philosophy of that little story and thus solve what has been called the most pressing problem facing the churches today — "the scandal of our divisions." All it would take to usher in the ecumenical millennium is for evangelicals to get down off their high-horse and on the bandwagon — and there are many church leaders who can't understand why we persist on being so uncooperative.

Don't we know that the Church is in crisis? Aren't we aware that "our divided churches, all more and more sectarian in fact, are all therefore less and less Christian in influence?" Can't we see that the exploding population is increasing the number of pagans to Christian disciples to an alarming ratio — presently 13 to one, but destined to become 50 to one by the year 2,000? And don't we know that cooperation really isn't enough and that the only way to make governments listen to the church and the world respect its power is to have a united body?

Some of our ecumenical friends wait most impatiently for the answers. Now and again in their frustration they tag us with such uncomplimentary labels as "apostles of discord." Of course, the immediate human reaction is to throw up your defense and swing a retaliatory punch all at the same time. And whatever else we are, we *are* human. So we think up a choice rejoinder, call the whole crowd a bunch of "ecumaniacs," and with a smirk of self-satisfaction dust off our hands and return to tending our flocks.

But somehow I don't think we can escape the responsibility of an honest soul-searching that easily. What is the truth about us? Are we really discordant in our harmony, disagreeable in our manner, divisive in our methods? And let us not answer hastily.

We dare not sit as judge and jury on ourselves. Let the Holy Spirit judge our often fragmented witness in the light of Paul's assertion that "we are labourers together with God" (I Cor. 3:9). Let the apostle's question, "Is Christ divided?" (I Cor. 1.13), speak to the fleshly-motivated schisms of our time. Let the words of the Master, "This is My commandment, That ye love one another, as I have loved you" (John 15:12), rebuke the loveless orthodoxy which makes it possible for His disciples to bite and devour one another.

I think the Holy Spirit will not let us escape the fact that our preaching of Christian unity is in some instances far ahead of our practice of it. It is not as though we had already attained. There are yet scores of ways in which our spiritual unity needs to be — and can be — made visible.

But does this mean that evangelicals are the divisive element in Christendom today? Is our fidelity to doctrine to be construed as plain pigheadedness when we are constantly told that doctrine divides while service unites? What can we answer when face to face on the trail Ahab asks Elijah, "Art thou he that troubleth Israel?" (I

Kings 18.17).

Let me give you a study in contrasts. Perhaps it will help answer the question.

"Ecumaniacs"

For the first scene we have to go to the campus of the University of Michigan at Ann Arbor. Gathered on the campus are nearly 2,000 young people from 40 different denominations who are attending the North American Ecumenical Youth Assembly.

Here much was made over the scandal of the division of Christendom. One of the speakers — a Burmese Baptist layman — declared that "Christians who cannot break bread together, or drink the cup of fellowship, renew the scars of His (Christ's) body and tear asunder His image." To illustrate his point, a veil picturing the face of Christ was cut apart publicly and each piece was given to representatives of various denominations as a graphic lesson of their divided state.

On the opening night the young people were visibly reminded that a joint communion service could not be held, by the shining of a spotlight upon an empty chalice around which an interpretive dance was staged.

A news release from one of the sponsoring groups just ahead of the conference asked if it were possible to "awaken the same sense of shame in Christian youth of today" which young ecumenists had in the early days of the movement. I don't know whether or not they succeeded, but I know that at Ann Arbor they made a serious, calculated effort.

Evangelicals

For the next scene let us go to the University of Illinois at Urbana just five months later. Gathered here are over 5,000 students coming from every state in the union and 50 foreign countries. They are giving up part of their Christmas holiday to attend the sixth International Student Missionary Convention sponsored by Inter-Varsity Christian Fellowship.

They represent as diverse theological backgrounds as you can possibly imagine. I talked with a young Negro Pentecostal girl from Colorado, a Greek Orthodox engineering student from Lebanon, an Anglican divinity student from Uganda, a Southern Baptist boy from Oklahoma, an Egyptian pastor of the only Protestant church in tiny Kuwait. I lived in a dormitory room with some of them — got up for their early morning Bible study, stayed up for their late night prayer meetings.

I felt their spiritual heartbeat as they wept and asked God to make them strong witnesses on their campuses. I shared in the undiluted Christian love which they lavished on each other. I sensed the deep moving of the Holy Spirit as He pressed the claims of Jesus Christ upon each of them.

And I watched with a tremendous swelling pride as by the scores and hundreds they made full commitment of life to the Lord who had saved them. Nearly 400 of them definitely committed themselves for missionary service — another 900 pledged to seek God's will about it.

As the clock struck midnight to usher in the new year on the last night of the convention, the fieldhouse where they were meeting became a holy sanctuary as they sat down together — some 5,000 of them — and under the leadership of an Anglican bishop from Australia joined in a communion service to share the emblems representing the body and blood of their Lord.

There was no handwringing because they did not all bear the same denominational label. Although they surely were aware of it, it didn't seem to matter — and none of the conference leaders seemed to think that it was important enough at the time to point it out.

Real Unity

I have called this a study in contrasts. At this conference no one mouthed any platitudes about Christian

unity; they just went about quietly bearing witness to the oneness which they possessed as disciples of the same Lord.

It is my observation that this is rather characteristic of responsible evangelicalism today. There may not be as much preaching about Christian unity as with some others, but there is more practice of it. There is less pointing out our differences and more pointing up our common fidelity to the Bible and loyalty to Jesus Christ.

You see, harmony is not that sound which is produced by playing just one string on a violin. You don't get harmony by playing one string — you get monotony. Evangelicals just don't see that corporate union necessarily produces spiritual dynamism. The merging of two half-dead churches does not make one living church.

At the heart of the evangelical movement today are three of the most dynamic elements the world has ever known. They constitute its genius. And let me say that far from being a corpse that lies between its last breath and rigor mortis, evangelicalism is and intends to remain vigorously alive. Check any of the areas of church life which you will that are valid for spiritual measurements — evangelism, Sunday schools, stewardship, missions — and you will find that it is the evangelical churches which bear the signs of life and growth.

The Infallible Word

The first of the elements that gives the evangelical movement its dynamic is the Bible, the Word of God. This is the foundation upon which the whole body, fitly framed together, rises. This is the launching pad against which our thrust is generated.

At the heart of the evangelical dynamic is the Bible — inspired, infallible, authoritative — and we refuse to be intellectually intimidated by those whose sophistication has caused them to abandon it. Someone once asked Charles Spurgeon if he were all set for the defense of the Bible. "Defend the Bible!" he thundered, "I would as soon defend a lion. The Bible doesn't need to be defended, it needs only to be let loose."

Gospel Preaching

And this suggests the second element which produces the evangelical dynamic — the Gospel of our Lord Jesus Christ, declared by Paul to be "the power of God" (Rom. 1:16). This is the Word of God applied, both in pulpit declaration and personal witnessing.

There is dynamite in this message. The early Church discovered this. Luke tells us "they that were scattered abroad went everywhere preaching the Word" (Acts 8:4). They turned loose the Word of God and it changed society because it changed people.

When the unchanging, unlimited power of God is released through the preaching of the Gospel, night *must* give way to day! And this is the only power the Church has to turn back the tide of paganism which threatens to engulf the world. It will never be done by any number of social betterment societies. In the final analysis, the best they can do is put a veneer of culture on the pagan. It takes the dynamic of the Gospel to change the human heart.

Prevailing Prayer

There is a third dynamic element at work in evangelicalism today — and that is the power of prevailing prayer. I will grant you that there isn't enough prayer in anybody's church today, but heaven's resources are still available to us when we tap them through prayer. Prayer is not simply a futile exercise and it is more than a pretty ritual. James speaks of it as a working force: "The earnest prayer of a righteous man makes tremendous power available — dynamic in its working" (James 5:16b, *Amplified*).

In 1962 the city of Denver faced a crime wave which many felt was the result of a demoralizing police scandal

that had rocked the town. The chief of police appealed through the newspapers for public support in Denver's fight against underworld elements. Houston Gibson, an evangelical layman whose auto supply firm had been burgled three times, was determined to do something about Chief James Slavin's plea. A telephone call to Dr. Russell Ayers Pavy, president of the Denver Association of Evangelicals, and a subsequent conference with the mayor resulted in an official call for a special inter-faith week of prayer.

Committees under the leadership of evangelicals secured the cooperation of every major faith and led the city in prayer. Denver prayed! Publicly and privately, in the churches and on the steps of City Hall, at a mayor's prayer breakfast and in family groups — Denver prayed.

The chief of police said, "If our society has not become completely conditioned to cynicism, who is to say that through an earnest, sincere repenting appeal to our Father we may witness a miraculous improvement in the moral standards and values of our fellow citizens and in each one of us who go to the Lord in prayer?"

Few in Denver would dispute Chief Slavin's words. They saw such a miraculous improvement — for during the five-day period immediately following the week of prayer, the only crime reported in either of Denver's two newspapers was the theft of a bicycle! Some will call it sheer coincidence, but others of us who haven't been demythologized cannot help believe that God in heaven heard — and answered — the prayers of His believing and concerned children.

I am more than a little disturbed about how we depreciate the tremendous power of prayer. In the Book of Acts we are told how immediately after the coming of the Holy Spirit, the early Church went through a deep valley of testing. Two of its strongest leaders were thrown into prison and threatened for preaching that Jesus had risen from the dead. And do you know what they did upon their release? They returned to the little congregation and reported the threat; they described the dark cloud of opposition rising against the infant Church; they faced squarely this hour of crisis — and then they went to prayer!

They didn't call a strategy meeting or a business meeting. They called a prayer meeting. As a result, God did something wonderful. Acts 4 tells the story. "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost . . ." (v. 31). That fresh visitation of the Holy Spirit upon the Church assembled produced three things that for us today can mean the difference between humiliating defeat and glorious victory.

The first thing was a love-inspired fellowship: "And the multitude of them that believed were of one heart and of one soul" (v. 32). This was more than a shallow togetherness; it was a dynamic fellowship fused by the melting power of the Holy Spirit in human hearts. There is strength — God's strength — in that kind of oneness.

Something else happened after that prayer meeting, too. The apostles preached with new power: "And with great power gave the apostles witness of the resurrection of the Lord Jesus" (v. 33).

It is this kind of excited, turbulent, desperate preaching which has characterized the Church in its finest hours. Let us plead with heaven: "Do it again, Lord! Do it again!"

The third result of the outpouring of the Holy Spirit on that prayer meeting was a stewardship revival that surpasses anything the Church has ever seen since. All those who possessed houses or land sold them and gave everything to God (v. 34). Total consecration invaded

continued on page 6

Evangelicals . . .

continued from page 5

that assembly and Barnabas of Cyprus so caught the blessing that he sold out completely to the Lord.

This is the strategy that evangelicals need today — the linking up of our churches with tasks that challenge them to utmost sacrifice. Woven into the very fabric of our convictions is the dynamic to do the job Christ has commissioned us to do. He now stands just down the corridor of history-yet-to-be, encouraging us to dedication and faithfulness. And waiting for our response.

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What Christ Really Preached

From *The Chattanooga News-Free Press*
of April 23, 1965

THE associate general secretary of the National Council of Churches, the Rev. J. Quinter Miller, tried to defend the indefensible political, sociological and other controversial actions of the National Council in a statement delivered at Vanderbilt University recently, saying the NCC positions were taken because "we are under orders from Christ to do so."

Such claim reflects the same bad judgment that many of the National Council actions do.

If, indeed, the Rev. Mr. Miller feels conscience-stricken to take any action, he should take it only in his own name. He and his National Council colleagues have no moral right to use their positions to give the impression, directly or through implication, that they speak for the individuals in the Protestant denominations that are members of the National Council. What his conscience may tell him to do may be quite different from the convictions of the denominations and congregations and individual Christians of our nation.

But most unworthy was the Rev. Mr. Miller's effort to imply that the National Council's political and sociological activities are a result of "orders from Christ." This claim is the kind that conveniently seeks to forestall a different point of view through the implication that any who differ with the Rev. Mr. Miller differ with Jesus Christ Himself. Such a reprehensible proposition is disgusting. It is also in gross error.

Our Lord and Savior Jesus Christ lived on this earth in the form of a man at a time of harsh Roman political domination; He did not try to lead a revolt against that temporal authority. He lived at a time when slavery itself was common practice; He did not agitate for emancipation. He lived when social injustices were rampant; He did not preach for legislative reforms, or for mob demonstrations against authority, or for boycotts, or for political pressures to be applied.

He preached that all men are sinners and need a Savior, that through grace God has provided them a Savior in the person of His Son that all who believe in Jesus and accept His shedding of blood in His death on the cross in payment for our sins may be justified and have eternal fellowship with God. He preached for man to love God and to love his neighbor, and to go into all the world preaching the Gospel.

Those who subvert the Gospel to social reform miss its great meaning and its great opportunity.

If a man is too busy to read God's word and pray, he's busier than God wants him to be.

* * * *

The man is blest who does his best and leaves the rest to God.

Seminary Graduates Hold Future of Our Church

IN a discussion group at the Pre-Assembly Conference on Evangelism at Montreat this year one young minister boldly stated that we must abandon our 17th-century theology if we hope to reach the youth of America today. He said that more of our young people are "finding Christ in the picket lines" than are finding Him in the churches.

Far too many young men holding views like these are entering the ministry of our Church. Taught to believe that the Church should become actively involved in every phase of our national life — social, economic and political — some would even contend that these activities should take precedence over what our Church has always considered to be its primary mission — leading the unsaved to Christ and encouraging all believers to dedicate themselves more fully and completely to Him.

The future of our Church over the next few decades will be largely shaped by the men who will be graduated from our theological seminaries during the next few years. "Concerned" Presbyterians should go all-out to encourage young men with sound theological backgrounds who are studying in our seminaries. We should use a part of God's tithes and our love-gifts to assist those who need financial help to enable them to complete their training.

Our Primary Concern Must Be Spiritual

FOR Concerned Presbyterians the primary issue must be spiritual, not secular or ecclesiastical. While we are deeply troubled about the shifting emphasis in the Church, our major concern must be the prayerlessness, the lack of Bible study, the spiritual apathy which have gripped professing Christians today. All of us are guilty.

We would call upon all members of our Church to spend more time in prayer. We are neglecting this means of grace and power to our own personal loss and that of the Church as a whole.

We would call upon all members of our Church to a renewed emphasis on daily personal Bible study. The Word of God — the Sword of the Spirit — will tell us what to believe and how to live.

We would call upon all members of our Church to surrender themselves more completely to God's revealed will so that the faith we profess may be more fully demonstrated in the lives we live.

We are living in days of uncertainty and change. It is our prayer that across our Church there may come a mighty work of the Holy Spirit which will bring to all of us conviction of sin and a turning to Christ for renewal in the things which cannot be shaken.

If You Have Written For Bulletins . . .

OUR print order for the first issue of *The Concerned Presbyterian* was 50,000 copies. The response was so great that we have had to order 20,000 additional copies and requests are still pouring in. If you have written for a supply and haven't yet received them, please be patient. Three competent secretaries are doing their utmost to keep abreast of the flood of correspondence that is coming from Concerned Presbyterians both within and without our Church.

UPUSA Recommends "Another Country"

WE have in our files a reprint of a 2-page article "Prophet to a Generation" which appeared on pages 12 and 13 of the November, 1964, issue of *Senior High Youth* published by the United Presbyterian Church of the U.S.A., recommending that its teenagers read several books by James Baldwin. Here are three paragraphs:

"Baldwin's masterpiece is *Another Country*, published just three years ago. Rufus, the young Negro who gives the first motivation to the novel, commits suicide as the only way out of his frustrating love for a white girl. But his spirit (like that of Giovanni earlier) seems to brood over the book to its ambiguous conclusion. The novel shows that acceptance can replace love, that love can become a means to self-gratification instead of a means to self-sacrifice. No one is searching for meaning for himself, for someone else, for love more than Eric. It is one of his deepest qualities, that after a series of torrid homosexual and heterosexual affairs with almost every one of the main characters, he, with his artist's vision, brings each to the possibility of a fulfilled life.

"Baldwin's ideas and language are deeply Christian, despite his attack on 'that white devil you call God,' for he is seeking his way through a moralless society, some way by which a man, white or black, can be a man, to love and be loved in return. He seems to be pre-dating *Honest to God* when he writes, 'If the concept of God has any

validity or any use, it can only be to make us larger, freer, and more loving. If God cannot do this then it is time we got rid of him.'

"Baldwin's writing is not for the timid, for the weak-stomached, or for people who close their eyes and hearts to human need and deprivation. He opens all senses to new dimensions. His is a voice to hear and to shudder at, and to rejoice in, for it shows us our swearing, loving, and pitiful selves more truly than we would admit. This Old Testament prophet preaches to the world of the Lord more compellingly and with a more profound knowledge of his word and his heart than any other novelist in America today. His prophecy, like every other one, is brutal, frank, demanding and uncompromising. But hear it we must, for Baldwin has caught a glimpse of the destroying angel."

This book contains some of the vilest language we have ever seen in print. The very vivid and graphic description of the performance of the sexual act by a Negro man and a white woman (pages 23 and 24) is unequalled for pure unadulterated pornography. We do not recommend that you read the book but we do suggest that you look for it the next time you are in a drugstore and read these two pages.

It won't take you long to decide that you would do everything in your power to keep your teenage son or daughter from reading such filth. We find it hard to understand how any denomination could heartily recommend such literature to their Senior High Youth.

We hope that our friends in the Presbyterian Church U. S. who still feel that we should unite with the U. S. A. Church will consider seriously the effect such a union could have on the youth of our Church.

IF YOU ARE "CONCERNED" ABOUT THE TRENDS IN OUR CHURCH USE THIS ENROLLMENT BLANK TO ENLIST TODAY!

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*Concerned Presbyterians, Inc. is a non-profit organization.
It is anticipated that all gifts will be tax deductible.*

Texas Church Omits NCC From Budget

ON July 7, 1965, the First Presbyterian Church of Kilgore, Texas, adopted the following resolution:

“Whereas, the board of deacons of the First Presbyterian Church, Kilgore, Texas, has expressed its concern over recent action of the National Council of Churches in testifying before Congress concerning Section 14b of the Taft-Hartley Act; and

“Whereas, the session of this church agrees with the action of the board of deacons and feels that the National Council of Churches is dealing in matters purely political in nature and without ecclesiastical significance; and

“Whereas, such political action causes, or tends to cause, discord and disharmony within churches which directly or indirectly sanction or lend financial support to said National Council of Churches; and

“Whereas, this is only one incident where the National Council of Churches has departed from its logical field of action:

“Be it resolved that strong protest be lodged in all church courts against such action, and that the National Council of Churches be excluded from benevolences budgeted by the First Presbyterian Church of Kilgore for the next fiscal year, and that the National Council of Churches continue to be omitted from budgeted benevolences until such time as it is apparent that the National Council of Churches has changed its policy with regard to involvement in questions purely political and legislative in nature and without ecclesiastical significance; and,

THE CONCERNED PRESBYTERIAN

*Dedicated to Returning the Presbyterian Church U. S.
to its Primary Mission — Winning the Unsaved for
Christ and Nurturing all Believers in the Faith*

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“Be it further resolved that the clerk of the session be directed to send copies of this resolution to the National Council of Churches, to the Northeast Texas Presbytery, Synod of Texas, General Assembly of Presbyterian Church, U.S., and to the following publications: *Presbyterian Survey*, *Presbyterian Outlook*, *Presbyterian Journal* and *Presbyterian News*.”

The number of Presbyterian U.S. churches that have adopted similar resolutions is steadily growing.

This is NOT the Answer . . .
Concerned Presbyterians, Inc., does NOT recommend that anyone withdraw from our beloved Church. Our goal is to reverse the trends that are causing so many members to consider withdrawal. We should “stand fast and hold the traditions which ye have been taught” —
II Thess: 2:15.

Fervent Prayer

IF Concerned Presbyterians, Inc. is to have the blessing of Almighty God it must be undergirded by fervent prayer. We urge every member of our organization to pray that God will through His Holy Spirit guide and direct those who lead this movement to the end that all of our actions will be for His honor and glory.

If your church is one of those which have abandoned the mid-week prayer service, urge your minister and your church officers to restore this service which is so vital to the spiritual life of any church. If they do not act favorably, form a prayer group which will meet regularly in the homes of members.

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