



*"The Only Infallible Rule
of Faith and Practice"*

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*

BULLETIN No. 21

AUGUST, 1971

The 1971 General Assembly

THE 1971 General Assembly is now history. Through the combined efforts of Presbyterian Churchmen United, Concerned Presbyterians, Inc., and the Covenant Fellowship of Presbyterians those of us who stand for the historic Faith and Constitution of the Presbyterian Church in the United States were represented by the largest and the strongest group of conservative commissioners that we have had in the last decade.

An outstanding job was done in informing these men regarding the crucial issues. Many of them attended regional briefing sessions before they came. A pre-Assembly caucus was held on Friday evening. Commissioners assigned to each Standing Committee met together on Saturday to consider the overtures and resolutions which were referred to their Committee and to discuss methods for dealing with them. A caucus was held each evening to discuss the important issues which would be coming before the Assembly on the next day.

Our conservative commissioners handled themselves very ably in the Standing Committees and they spoke out forcefully in the debates on the Assembly floor. But the liberal opposition which has controlled the actions of the General Assembly for so many years outnumbered and outvoted us on almost every vital issue.

The liberal nominee for Moderator — Dr. Ben Lacy Rose of Union Theological Seminary — came within three votes of being elected on the first ballot. He decisively defeated our conservative nominee, Dr. D. James Kennedy of the Coral Ridge Presbyterian Church of Ft. Lauderdale, Fla., in the runoff. The vote was 271 to 170.

The last duty of the outgoing Moderator is to nominate three members for the nine-member Permanent Nominating Committee. In many respects this Committee is the most vital single committee in the entire Church, for it nominates the members of Boards and Agencies and most of the Church's strategic committees and commissions. When Moderator Benfield announced his nominees and all three were elected, several observers commented that it was the most radical group ever added to our Permanent Nominating Committee. It was very evident that despite all their pious talk about reconciliation, the liberals have no intention of allowing the conservative members of the Church to have any voice whatsoever in this important committee.

The Assembly turned down overtures that we withdraw from the National Council of Churches by a vote of 213 to 189. It voted to remain in the World Council of Churches — 216 to 185. These votes were the closest on these two issues in many years.

Most of one day was spent debating the report of the Standing Committee on Church and Society. Pronouncements on welfare reform, international develop-

ment, the drug crisis, the population explosion and the Vietnam war were approved by the Assembly. The Assembly approved for study two additional papers on welfare and development.

The Assembly refused to approve an overture asking that we withdraw from active participation in the Consultation on Church Union (C.O.C.U.) in spite of the fact that membership in the proposed C.O.C.U. "Church of Christ Uniting" would violate the Constitution of our Church which permits union only with bodies that hold the Reformed Faith.

By a vote of 270 to 126 the Assembly condemned the independent Executive Commission on Overseas Evangelism, calling it "a grave departure from orderly processes of the Church." E.C.O.E. had been formed by the Presbyterian Evangelistic Fellowship to provide a vehicle by which churches and church members that have lost faith in the Board of World Missions could still support conservative missionaries.

The Assembly refused to order our Board of Christian Education to disassociate itself from the publishing of *Colloquy* Magazine by a vote of 209 to 176. The 33-vote margin was greater than the 9-vote margin at the Memphis Assembly last year.

Our Board of Christian Education has been co-sponsoring a new 8-page tabloid for youth — FOCUS — which is considered to be even more detrimental than "Colloquy" to the faith and continued on page 2

C. O. C. U. Far from Dead

REALIZING that the impending threat of union with the C.O.C.U. "Church of Christ Uniting" could influence many thinking Presbyterians when they vote on union with the United Presbyterian Church, liberal leaders in both denominations have been spreading the word that C.O.C.U. is a dead issue. Don't be deceived — C.O.C.U. is still very much alive!

C.O.C.U.'s latest news letter "In Common" has just announced a meeting to be held September 27-30 in Denver. There will be "90 official delegates, 6 accredited visitors from each denomination, 50 to 60 observer-consultants including representatives of the Worship Commission, Christian education and youth and representatives of regional study groups."

The bulletin goes on to say, "Twenty-four states have reported that they have some form of regional study and response programs under way. A quick survey from the Consultation office indicates a wide range of programs — from the planning-a-meeting level to extensive training and local study projects." (States where these programs are currently under way include North and South Carolina, Missouri, Georgia and Florida.)

The 1971 General Assembly...

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morals of our young people. In recent issues FOCUS's lead articles have defended the use of drugs, told our youth how to undermine the "power structures" in their schools, have even given detailed instructions for publishing underground newspapers in high schools. The Assembly refused to order the Board of Christian Education to cease its sponsorship of FOCUS by a voice vote.

The Assembly reaffirmed the position taken by last year's Assembly that "socio-economic conditions of the family" could justify the destruction of the unborn child by abortion. It refused to order the Board of National Ministries to stop handling funds to pay for abortions.

The Assembly turned down a resolution asking that the 12 PCUS members of the Joint Committee of Twenty-Four on Union with the United Presbyterian Church be asked to develop an alternate plan which would make possible an orderly realignment within our two existing denominations, allowing brethren having common convictions to unite with the denomination of their choice. In the event the UPUSA members of the Joint Committee would not agree to such a plan, the resolution asked our 12 members to present an alternate plan for realignment within the Presbyterian Church U.S..

The Assembly approved the report of the Ad Interim Committee on Restructuring Synods and Presbyteries by a vote of 217 to 207. This move to reduce the number of synods from 15 to 7 and to have the synods enlarge the presbyteries and reduce them in number was considered to be the most vital single issue before this year's Assembly, for it was felt that restructuring could well be the mechanism which would enable the liberals to muster the necessary votes to force union with the United Presbyterian Church. An effort to set the effective date for restructuring until after the vote on union is taken was defeated.

The Assembly adopted a resolution asking that the Permanent Judicial Commission be instructed to prepare amendments to the Book of Church Order which would provide that Presbytery votes on constitutional changes be weighted in the final tabulation according to the number of commissioners each presbytery sends to the General Assembly — these amendments to be presented to the 1972 Assembly for action. This is another attempt to gerrymander our time-honored voting procedures in a way that will enable the liberals to force us into union with the UPUSA.

After losing issue after issue which the conservatives did their best to win, the closing session of the Assembly failed to give its final approval to the Book of Church Order amendment 220-1 which would have ordered sessions and other lower courts to carry out programs approved by the Assembly even though they could not in good conscience approve the programs. That the liberals allowed this change (which they had eagerly sought) to fail of final adoption when they had the necessary votes to approve it came as a surprise.

The proposed Plan of Union with the United Presbyterian Church which will now be sent to our churches for study contains an escape clause that would allow conservative churches to refrain from uniting and to leave their denomination with their local church property. One of the most influential leaders in the United Presbyterian Church has been quoted as saying that this "escape" clause "will remain in the plan over my dead body."

Our own new Moderator, Dr. Rose, stated in a press conference that he would work to remove this clause from the Plan.

It appeared to be the almost unanimous opinion of the conservative ministers and ruling elders attending our caucuses on Wednesday and Thursday night that the situation in our Church had finally reached the breaking point. It was felt that Bible-believing Presbyterians can no longer continue to work and worship in a Church dominated and controlled by men whose actions frequently violate the clear teachings of God's Word, who vote to receive in their presbyteries ministers who refuse to affirm their belief in the virgin birth, the validity of Christ's death on the cross and His bodily resurrection, who condone church publications containing articles which defend premarital and extra-marital sex and the use of drugs, and who deliberately violate the Constitution of our Church which they vowed to uphold.

These men who control our General Assembly and many of our synods and presbyteries are determined to liquidate our Church by merger with the larger and even more liberal United Presbyterian Church — a denomination which has replaced the Westminster Confession of Faith with a Book of Confessions none of which is binding upon its ministers and officers, which has elected to its highest office men who have publicly disavowed some of the cardinal doctrines of the Presbyterian Faith, which gave \$25,000. to help defend the Black Panthers and recently contributed \$10,000. to defend the notorious Communist Angela Davis who is now in jail charged with being an accessory to the kidnapping and murder of a California judge.

As the Assembly came to a close most of our conservative brethren present seemed to feel that the time has come to start making definite plans for the formation of a new denomination which will be true to the Bible and loyal to historic Presbyterian faith and polity. By the time you read this message leaders of the conservative groups in our Church will have met to assess the situation, to consider prayerfully the options we have and to recommend our future course of action. We urge all conservatives *not* to take any precipitate action until the recommendations of these leaders are available and we are prepared to move together in forming a continuing Presbyterian Church.

In the meantime, every "concerned" Presbyterian should be much in prayer that God's Holy Spirit will guide and direct all of us in the response we will be making to the tragic situation which faces our beloved Church.

"Lust for Power"

THE May 10th issue of *The Presbyterian Outlook* printed a letter from a Texas minister who recently returned to our Church after serving almost seven years as a minister in the United Presbyterian Church. He said that he was shocked to discover that many ministers who had been in favor of union with the United Presbyterian Church at the time of his earlier pastorate in East Texas were now among union's "most vocal and virulent opponents."

These ministers whom he criticized for changing their position on union have seen what has happened to the United Presbyterian Church in the 17 years since our Church last voted on uniting with them — the radical changes in confessional stance, the weakening of ordination vows, their permissive attitude on sex as evidenced by their 1970 sexuality report, to name just

a few. It is with good reason that ministers who believe that the Church's primary mission is to preach the Good News of salvation to a lost world are now opposed to this merger.

The Rev. Robert H. Leslie, Jr. ended his letter with these words: "But I also understand the lust for power — and I see its demonic form in the threat of schism flung at our Church by CFOP (Covenant Fellowship of Presbyterians) and Concerned Presbyterians." This isn't the first time that frustrated ministers have called Concerned Presbyterians "demonic" and we can expect to hear more such idiotic charges levelled against our organization.

We would remind Mr. Leslie that we are standing for the doctrines and the constitution of the Presbyterian Church U.S. which he vowed to uphold when he was ordained. It is those who now deny many of these doctrines and who seek to abandon our constitution that have brought our denomination to its present deplorable state, not those who still believe in our historic Presbyterian faith and polity.

LIQUOR and the GENERAL ASSEMBLY

TO many Bible-believing ministers and ruling elders the most deplorable thing which took place at the Massanetta Assembly was the staging of a series of liquor parties for the youth delegates attending the Assembly for the first time.

Many rank-and-file members will find it hard to believe that liberal Presbyterian U.S. ministers and ruling elders would actually stoop this low. But the fact that these parties were held in Room 221 of the Holiday Inn is attested to by youth delegates who came to the first party on Sunday night not knowing what they were getting into and by commissioners from nearby rooms who were disturbed by the noise and went to Room 221 to see what was causing it.

More than one observer has reported that they saw ministers and youth delegates in various stages of drunkenness. Two observers reported that our retiring moderator was present at the Sunday night party.

What About the Confession of Faith?

A brilliant discussion of the issue of the Westminster Confession of Faith has been prepared by Dr. Robert Strong, pastor of Trinity Presbyterian Church, Montgomery, Alabama. Here is an analysis every Presbyterian should read. Although they are more expensive, we are offering one copy free to each new member requesting it with her or his enrollment and one copy free to our present members. Write while the supply lasts — Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Florida 33132.

Tape List

FOR group gatherings, our tapes are ideal. Their subjects range from church property to church merger to evangelism, a wide range of topics of current importance. Write for your copy of this list. For members of Concerned Presbyterians, Inc., the tapes may be borrowed free; for others, the cost is \$4. per tape. Address Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Florida 33132.

How Liberal Ministers

Are Helping to Destroy America

MANY years ago the Communists enrolled some of their most promising young men in the theological seminaries. This fact has been definitely established by the sworn testimony of men who were either active members of the Communist Party USA or undercover agents planted in the Party to keep their activities under observation.

The records reveal that many hundreds of ministers in our larger denominations have had affiliations with organizations and movements declared to be Communist fronts by the House Committee on un-American Activities. We are glad to report that we know of only one Presbyterian Church U.S. minister whose name has appeared on the masthead of a Communist front and he withdrew his support as soon as he discovered his mistake.

But there are ministers in our Church today who are lending their influence in support of Communist objectives. The recent trip to Paris to confer with representatives of the Viet Cong and North Vietnam is a case in point. Our past moderator and several members of our boards and agencies participated in this venture.

It is not generally known that Josiah Beeman, director of the Washington office of the United Presbyterian Church, was the organizer of this trip. On May 22, 1966, the *New York Times* carried an advertisement appealing for funds for the National Conference for New Politics (NCNP). Beeman was listed in this ad as a member of the NCNP national council. Mr. Chester D. Smith, General Counsel, House Committee on un-American Activities, described this group as "a New Left oriented group which is heavily unfiltered by members of the Communist Party USA and other subversive organizations."

Upon their return to the United States the ministers and laymen who visited Paris urged President Nixon and Congress "to declare immediately their pledge to withdraw *unconditionally* (the italics are ours) all U.S. military forces from Indo-China in the immediate future."

Then the Southern Presbyterians among this group staged what they called a "Presbyterian Witness for Peace in Washington." It was held on Friday, June 11th — just before the General Assembly met in Massanetta Springs, Virginia. Invitations were extended to commissioners, youth delegates and any other interested persons to participate in the Washington meeting. The meeting was designed to put pressure on the President and members of Congress to set the date for withdrawal now.

These actions by radical leaders in the Presbyterian Church U.S. can only serve to give aid and comfort to our Communist enemies, to stiffen their resistance to any meaningful proposals to achieve a just and lasting peace, to discourage our valiant men in Vietnam who are fighting in the cause of freedom, to embarrass our President and his military leaders at a crucial period in their negotiations.

All Presbyterians who deplore what these men have done would do well to write or telegraph the President and their senators and congressmen, letting them know that these men speak only for themselves, that they do not represent the Presbyterian Church U.S. and that the vast majority of Southern Presbyterians deplore the attempt of this small group of radicals to dictate the

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foreign policy of our country.

More than 100 years ago, Lord Macaulay, the great British historian, made a remarkable prophecy about America in the middle of the twentieth century. In a letter written May 23, 1857, Lord Macaulay said:

"Your republic will be as fearfully plundered and laid waste by barbarians in the twentieth century as the Roman Empire was in the fifth: with this difference, that the Huns and Vandals who ravaged the Roman Empire came from without, and that your Huns and Vandals will have been engendered within your own country by your own institutions."

Those in control of the Presbyterian Church U.S. today are helping to usher in the period which Lord Macaulay predicted and we would all be wise to recognize this solemn truth.

Separation from Unbelief

By Dr. George W. Knight III

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THERE is a biblical demand for the believer to separate himself from unbelief when that has infected the life of his denomination. But there are certain perspectives that may help us to be more faithful to this teaching of Scripture.

First, there must be a keen awareness of the biblical teaching on the sin of schism. The party spirit, the rending of Christ's body, is not to be countenanced or engaged in. *Second*, we must always remember to speak the truth in love; a genuine love and concern for those who disagree with us, for those who — in obedience to our Lord and out of love to him and his church — we must separate ourselves. *Third*, we need to be aware of the danger of rationalizing our own particular historical position. This is a tendency particularly on the part of those who have experienced separation in recent times. And it is all the more reason for fellow-Christians to study the Scriptures and correct any excesses. *Fourth*, it needs to be recognized that all the churches of the Reformation are "separatist churches," having separated themselves from some other body in obedience to the Scriptures. There is the separation of the New Testament church itself from Judaism, the Reformation separation from Roman Catholicism, separation in the Netherlands and Scotland later, and such modern separations as those within American Presbyterianism. We are all separatists. And the apparent inevitability of further separations in many denominations today calls us to search the Scriptures about this matter with urgency.

Separation in the New Testament

The first decisive separation in the New Testament by the people of God is that of the church from the synagogue. "And he [Paul] entered into the synagogue, and spake boldly for the space of three months, reasoning and persuading as to the things concerning the kingdom of God. But when some were hardened and disobedient, speaking evil of the Way before the multitude, he departed from them, and separated the disciples, reasoning daily in the school of Tyrannus

(Acts 19:8, 9).

The background of Paul's decisive action is a period of reasoning and persuading concerning the kingdom of God. The moment for action comes "when some were hardened and disobedient, speaking evil of the Way before the multitude." Then Paul takes the initiative: "he departed from them, and separated the disciples."

Certain factors need to be noted. *First*, the Apostle labors within the situation to accomplish results through a vigorous evangelism that reasons and persuades concerning the central issue of God's kingdom. *Second*, the separation is a response to some (not all or many) who harden themselves and are disobedient to the apostolic message, and demonstrate this by speaking evil of the Way (biblical Christianity) before the multitude. *Third*, Paul does not wait for an action on the part of others to expel him, but departs from them himself and separates the disciples as well, going from the synagogue to the school of Tyrannus. The principles inherent in this passage are clear and forceful.

The teaching of John is as forceful as Paul's example in the demand to separate from false teaching because of the corporate responsibility that one has. "If any one comes unto you, and brings not this teaching, receive him not into your house, and give him no greeting; for he that gives him greeting partakes in his evil works" (2 John 10, 11).

Here again the norm or standard is the apostolic teaching with its focus on Christ. One who comes and does not bring that teaching is one from whom the believer must separate. To greet him is to partake (to fellowship) "in his evil works."

Paul also teaches this in words as well as by example: "Now I beseech you, brethren, mark them that are causing the divisions and occasions of stumbling contrary to the doctrine which you have learned; and turn away from them" (Romans 16:17). Once more we see that the norm or standard is the apostolic teaching which is inscripturated for us in the New Testament. Again the believers are commanded to take a decisive action: "Turn away from them." The reason given is that "they beguile the hearts of the innocent" (verse 18).

And last, but not least, are these words of Paul: "Be not unequally yoked with unbelievers: for what fellowship have righteousness with iniquity? or what communion has light with darkness? And what concord has Christ with Belial? or what portion has a believer with an unbeliever? And what agreement has a temple of God with idols? For we are a temple of the living God; even as God said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore:

"Come out from among them, and be separate, says the Lord,

"And touch no unclean thing;

"And I will receive you, and will be to you a Father, and you shall be to me

"sons and daughters" says the Lord Almighty.

"Having therefore these promises, beloved, let us

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cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God." (2 Corinthians 6:14-7:1)

Separation from Unbelief Required

The principle set forth here is that of the other passages: separation from unbelief. Even though no organized church context is specifically indicated here, separation from unbelief is demanded because fellowship with God the Holy Father is incompatible with fellowship with unbelievers. The Lord Almighty Himself demands the separation of his people from unbelievers.

Certain general principles are clear in these passages.

(1) Separation from unbelievers *in the church* is both taught and demanded by Scripture. (2) Unbelief is defined as "speaking evil of the Way" (Acts 19:9), not bringing the "teaching of Christ" (2 John 9), acting "contrary to the teaching which you learned" and not serving "our Lord Jesus Christ" (Romans 16:17, 18). (3) Separation is not brought about by the unbelievers but by the believer. Paul "departed from them, and separated the disciples" (Acts 19:9); the believer is not to receive the false teacher or give him a greeting (2 John 10); the believer is to "turn away from them" (Romans 16:17); and God's own command is to "come out from among them, and be separate" (2 Corinthians 6:17). (4) Separation from unbelief is demanded by our fellowship with God and because of the devastating result of continued fellowship with unbelief in the church. Paul cannot remain in a situation where men are "speaking evil of the Way before the multitude" (Acts 19:9); to receive and greet the false teacher means that one "partakes (fellowships) in his evil works" (2 John 11): Paul beseeches the brethren to turn away from "them that are causing the divisions and occasions of stumbling" and who "beguile the hearts of the innocent" (Romans 16: 17, 18); and finally it is because God dwells in his own and they are his people that the call from God to separation comes, and the Father promises to receive those who obediently respond (2 Corinthians 6:16-18).

Separation from unbelief is unto the end of being more faithful sons and daughters of the Lord Almighty, of claiming the promises of God our Father, and of "Perfecting holiness in the fear of God" (2 Corinthians 6:18-7:1).

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THE PRESBYTERIAN GUARDIAN**

Spiritual or Social Gospel?

By Alexander K. Davison, S.T.B.

THE nation and the Christian Church are grappling with immense social problems today . . . problems concerned with social injustices, discrimination, poverty, and other deficiencies which cannot be swept under the rug. They must be dealt with expeditiously.

Theological conservatives are frequently pilloried by liberal "social gospelites" as being quite disinterested in the great social injustices of our day. This is a perfidious inference. There are many Christian people who do not at all agree with the methods being used to remedy our social ills. But this does not mean, for an instant, that these people are unconcerned about social injustices, poverty and kindred problems. This much ought to be clear.

Quite to the contrary, evangelical Christians were concerned about these evils long before the "social gospelite" put in an appearance. We have but to think of the philanthropic labors of such evangelical giants as Whitefield, Mueller, Spurgeon and Livingstone, to men-

tion a few.

Genuine Christianity is concerned with the entire person of man. It is concerned with his *spiritual* well being, his rightness with God through faith in Jesus Christ, his moral sonship as a child of God through the operation of the Holy Spirit in his heart, and his daily growing in the knowledge, grace and likeness of the Lord Jesus. Like Augustine, the undone sinner must find his real repose of heart in God, Who has made man for Himself. And that rest comes alone through Christ. But we must insist, too, that true Christianity is also involved with man's "here-and-now" existence. Any Christianity that is not concerned with remedying social injustices, inequities, poverty, and similar inadequacies is not the Christianity of the New Testament.

Emphasis on Priority

The really pertinent question here is one of emphasis and priority. On this the New Testament is crystal clear. For the New Testament, the Christian Gospel, is simply God's message of personal salvation to a world of men alienated and estranged from God by reason of sin.

Only Jesus Christ, God's Eternal Son, could remedy the situation. This He did by coming into the world, not ceasing to be what He had been from all eternity, "sheerly and ontologically Divine," as Dr. Warfield put it, but by becoming what He had not been, namely man. This He did "for us men and our salvation," dying for sins that man, the sinner, might be forgiven and reconciled to God. The Christian Gospel is fundamentally a matter of salvation. It is the "Good News" of God's way of saving sinful man and returning him to sonship with the Father.

Many words today that used to have fixed, well-defined meanings have come to mean almost the opposite. The term "Gospel" is such a word.

When the "social gospelite" speaks about the Gospel, it is highly probable that, by the term, he means something quite at variance with what the word meant in the New Testament. The evangelical Christian should insist on definitions, and, as a great Christian scholar used to remark, "asking for a definition is considered a very vulgar thing."

Power of God Unto Salvation

For Paul the Christian Gospel was "the power of God unto salvation" to everyone who would believe it. For him the essence of the good news was that Christ Jesus had come into the world "to save sinners." For him the Gospel was identical with the fact that Christ had died "for our sins according to the Scriptures." He warned in the most anathematizing language that the preaching of any other gospel exposed the preacher to the dreadful fate of falling into the hands of the Living God to be dealt with as justice required.

When Paul came to Corinth, in the early fifties of the first century, he found a city reeking with slavery, oppression, crime, prostitution, social inequities, and poverty. Burdened as he was with this situation, he might have organized demonstrations and sit-in protests. He might even have engineered a program of civil disobedience against the Roman authorities in an effort to remedy the appalling conditions. But he did not. He later said concerning his coming that he was determined to know nothing but Jesus Christ and Him crucified.

In time, Paul and the other Christian Apostles altered the face of the Roman Empire not by riots, demonstrations, civil disobedience, and the like, but by the proclamation of the Gospel of Christ which alone could free men from the shackles of sin and make them holy and good.

Christianity, then, is first and always a faith to be
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believed personally, but it is such a Faith as will not allow the Christian to sit idly by in a world plagued with grave social injustices. If the New Testament is any guide, and the early Apostles are any example, then the world's ills are best remedied by striving to change the hearts of men who make up society. And this is most successfully done when men hear and receive the Gospel of redeeming love in Christ. The Christian Gospel has many by-products, including social justice. But what has to be kept in mind is that the necessary by-products of the Gospel *are not* the Gospel itself any more than the by-products of the brain are the brain. Christianity *has* social implications and involvements, but Christianity is not to be equated with these. Christianity, at bottom, is God's way of saving sinful man. It is not simply a plethora of social "goodies."

This article contains, in substance, a theological brief delivered before the Steubenville Presbytery by Dr. Alexander K. Davison, First United Presbyterian Church, East Liverpool, Ohio, during a discussion on the social implications of the Gospel.

From a recent issue of THE PRESBYTERIAN LAYMAN; reprinted by permission.

Hear Both Sides - - Then Make Your Choice

THE old-fashioned rocking chair which offers relaxation and comfort is a good thing — certainly to be preferred over many chairs of modern design with their severe slopes, curves and awkward angles.

But a comfortable rocking chair can easily become a symbol of complacency and lethargy. All too many Presbyterians are inclined to view the happenings in and to our beloved Church with complacency and indifference. They "just don't want to become involved." For them their rocking chair has become a bad thing.

The time is approaching rapidly when *every member of every local church will be involved*. Either you will be called upon to decide whether your church is to become a part of a church in which the congregation no longer will be allowed to choose your own pastor, where your Session no longer will control what is being taught in your Bible School and youth groups, where you no longer will be able to decide where and how your gifts should be spent, where you will be forced to surrender control of your church property.

Or, you will be called upon to decide that your church will remain true to its historic doctrinal standards, will affirm that the Church's primary mission is to preach the Gospel, will recognize that the Bible is in truth the Word of God, the only infallible rule for faith and practice, and which will stand for Presbyterian form of government with its time-honored parity of the ruling and the teaching elders.

We predict that the future of our Church will not

be determined by our General Assembly. The ultimate decision will rest with individual sessions and particularly the presbyteries. This is why it is so important that every member of every local church become informed regarding the issues, that they know just what is at stake. Be sure to hear *both* sides of the controversial matters which threaten to destroy our Church. Only then can you intelligently decide to which Church you will belong.

If you have been standing aside, hoping that things will ultimately work themselves out without your help, it's time that you get out of your "rocking chair" and start helping to make your Church the kind of a church you want it to be.

Undergirding Our Efforts

THE next six months could well prove to be the most crucial period in the 110-year history of the Presbyterian Church U.S..

It is generally agreed that we have reached the point where there appears to be no human way to reconcile the views of those in control of our General Assembly, many of the synods and presbyteries and the boards, agencies and important committees of the Church with the views of those who feel that they can no longer in good conscience support the programs and pronouncements of the higher courts of our Church. Most conservatives feel that the time has come to form a new denomination which will be true to the Bible and the historic doctrines of our once great Church and we are presently working diligently toward that objective.

It is an appalling but true fact that many loyal Presbyterians in churches pastored by liberal ministers have been deliberately kept in the dark regarding the ominous trends in our Church. These persons have heard only the liberal side of the controversial issues which have polarized our Church in recent years. They must hear *both sides* if they are to decide intelligently in what kind of a church they and their children and grandchildren will worship in the future.

To meet this need we are planning to add to our present staff of four Field Directors, to enlarge our present mailing list of more than 60,000 and to step up the publication of our informative bulletin *The Concerned Presbyterian*.

We have been operating on a budget of \$120,000. for the last two years. To do what we feel must be done during the coming year our budget should be increased to at least \$150,000..

We urge every Presbyterian to consider this urgent need prayerfully and to undergird our efforts with as large a check as possible. It is our sincere opinion that your gift could well prove to be one of the finest investments you could make in the Lord's work at this particular time. All gifts are tax deductible.

A College Student Writes . . .

"ALTHOUGH I am only a college student, the changes which are rapidly taking place in our Church are evident to me. This crisis, like the others of this age, can only be overcome if individuals take a stand and back their beliefs with noise, prayers, and funds. I'm sure you realize that my funds are limited, therefore, I feel that the tithing which I do should be given to a 'cause' which I feel best spreads the Word of God as



I believe it. I feel that I have been instructed by God to send my meager gifts to you with the trust that you will use them wisely."

Quotable Quotes

"WHILE the ecumenical movement of our day includes many sincere Christians who desire to see an end to needless division in the church, from the standpoint of biblical teaching it becomes evident that the movement is doomed to failure as far as realizing any spiritual advance is concerned and is, in fact, a preparation for the apostate church which will be completely devoid of true Christians and of Christian principles. The hope of the church today is not a world organization, but rather a realization of the unity that already exists in the body of Christ — that mystical tie which binds every believer to every other true believer in the organic unity of which the human body is an illustration."

—John F. Walvoord

EXPOSING ERROR: IS IT WORTHWHILE?

By the late H. A. IRONSIDE, D.D.
(Long time Pastor of Moody Memorial Church,
Chicago)

OBJECTION is often raised, even by some sound in the Faith, regarding the exposure of error as being entirely negative and of no real edification. Of late, the hue and cry has been against any and all negative teaching. But the brethren who assume this attitude forget that a large part of the New Testament, both of the teaching of our blessed Lord Himself and the writings

of the apostles, is made up of this very character of ministry — namely, showing the satanic origin, and therefore the unsettling results, of the propagation of erroneous systems which Peter, in his second epistle, so definitely refers to as "damnable heresies."

Our Lord prophesied, "Many false prophets shall rise, and shall deceive many." Within our own day, how many false prophets have risen; and oh, how many are the deceived! Paul predicted, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things to draw away disciples after them. Therefore watch." My own observation is that these "grievous wolves," alone and in packs, are not sparing even the most favored flocks. Under-shepherds in these "perilous times" will do well to note the Apostle's warning, "Take heed therefore unto yourselves and to all the flock over which the Holy Ghost hath made you overseers." It is as important in these days as in Paul's — in fact, it is increasingly important to expose the many types of false teaching that, on every hand, abound more and more.

We are called upon to "contend earnestly for the Faith once for all delivered to the saints," while we hold the truth in love. The Faith means the whole body of revealed truth, and, to contend for all of God's truth, necessitates some negative teaching. The choice is not left with us. Jude said he preferred a different, a pleasanter theme, — "Beloved, my whole concern was to write to you on the subject of our common salvation, but I am forced to write you an appeal to defend the Faith which has once for all been committed to the saints; for certain persons have slipped in by stealth

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Exposing Error . . .

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(their doom has been predicted long ago), impious creatures who pervert the grace of our God (Jude 3, 4, Moffat).

This does not imply harsh treatment of those entrapped by error — quite the opposite. If it be so, our answer is, it has always been the duty of every loyal servant of Christ to warn against any teaching that would make Him less precious, or cast reflection upon His finished redemptive work and the all-sufficiency of His present service as our great High Priest and Advocate.

Every system of teaching can be judged by what it sets forth as to these fundamental truths of the Faith. "What think ye of Christ?" is still the true test of every creed. The Christ of the Bible is certainly not the christ of any false ism. Each of the cults has its hideous caricature of our lovely Lord.

Let us who have been redeemed at the cost of His precious blood be "good soldiers of Jesus Christ." As the battle against the forces of evil waxes ever more hot, we have need for God-given valor. There is constant temptation to compromise. "Let us go forth therefore unto Him without the camp, bearing His reproach." It is always right to stand firmly for what God has revealed concerning His blessed Son's person and work. The "father of lies" deals in half-truths, and specializes in most subtle fallacies concerning the Lord Jesus, our sole and sufficient Savior.

Error is like leaven, of which we read, "A little leaven leaveneth the whole lump." Truth mixed with

error is equivalent to all error, except it is more innocent looking, and therefore more dangerous. God hates such a mixture! Any error, or any truth-and-error mixture, calls for definite exposure and repudiation. To condone such is to be unfaithful to God and His Word, and treacherous to imperiled souls for whom Christ died.

Exposing error is most unpopular work. But from every true standpoint, it is worthwhile work. To our Savior, it means that He receives from us, His blood-bought ones, the loyalty that is His due. To ourselves, if we consider "the reproach of Christ greater riches than the treasures of Egypt," it insures future reward, a thousand-fold. And to souls "caught in the snare of the fowler" — how many of them God only knows — it may mean light and life, abundant and everlasting.

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MARGARET W. McLester of Richmond, Va., has written several booklets on inspirational themes. One of her recent titles is "The Book and I" which one leader in the Presbyterian Church U.S. has described as being "superb." It tells the author's deliberate struggle to live in defiance of the absolutes of God's Word and apart from Jesus Christ, and the results that almost destroyed her. This is the kind of booklet which even faithful Bible-reading Christians will want to read and purchase a supply for distribution. One copy is offered free to each member of Concerned Presbyterians, Inc., 100 N. Biscayne Blvd., Miami, Fla. 33132 — while our limited supply lasts.

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