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PRESBYTERIAN JOURNAL

Advocating continuation of a Presbyterian Church loyal to Scripture and the Reformed faith

Verbal Witness

What are you doing to witness for Jesus Christ? You may say, "I make my witness every time I come to church." That is true; I want to emphasize that it is true. Every time your neighbors see you get into your automobile to attend worship services you are witnessing for Christ. But that is not what Jesus meant. Do you invite them to come with you?

When our Lord said: "Ye shall be witnesses unto me," there is no doubt He meant verbal witnesses. Their job was to tell people about Jesus.

It is just here that most of us fail Him. We keep quiet. We fail to make any verbal witness. We plead modesty when we ought to confess cowardice. To be a coward under such a captain as ours is high treason. We may be silent from the fear which dreads ridicule, or from the pride which cannot stoop to be despised. But whatever the reason, if we fail to witness, we fail Christ.

—Handel H. Brown
(See p. 7)

S. S. LESSON AND YOUTH PROGRAM FOR MAY 26
CIRCLE BIBLE STUDY FOR JUNE

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FOR BOTH

Please accept one more "thank you" for your boldness and openness in receiving and publishing articles on the two very important subjects under discussion today: evangelism

and the gifts and ministries of the Holy Spirit!

A story is told of Brother Bryan of Birmingham in the biographical sketch of his ministry, *Religion in Shoes*, that on one occasion when he

was in attendance at a presbytery meeting, hours were being spent in debate on methods of evangelism. Growing restless, he arose and went outside. Noticing a construction worker on his lunch break, led by the Holy Spirit, he went over and led the man to faith in Jesus Christ. Back in the meeting of presbytery the heated debate over methods in evangelism was still going on.

It is possible for us to do much "theological shadow-boxing" and miss out on the ministry of the Holy Spirit today. Pride in "our opinion" and in "our tradition" must always come under the scrutiny of what the Scriptures really teach as we seek to be illumined by the Holy Spirit in understanding. In saying this, I in no way intend to negate orthodoxy but I am desirous of an orthodoxy alive with the Holy Spirit of God!

—(Rev.) Charles L. Skinner
Madison, Miss.

the PRESBYTERIAN JOURNAL

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Seeking to defend, encourage, interpret and report developments in the National Presbyterian Church as long as it is truly Reformed. Reporting conservative efforts in the PCUS, while encouraging Reformed conservatives in the PCUS in their witness, showing them respect, goodwill and sincere appreciation. Reporting important events in other Churches in the Presbyterian and Reformed family.

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IN PRAISE TO GOD

I have enjoyed and appreciated both articles on the Holy Spirit in the March 20 *Journal*. I wish someone in the National Church could have been one of the authors, but it may be that those who are wary of a Holy Spirit filling will accept what was written.

As I read what Mr. Jumper said about being "God's busy people," I thought of one of the speakers at a Town and Country Pastor's Institute about eleven years ago. This minister had a successful program and we were told that if we imitated him we would also have a successful program.

Among his points were these: permit no other white congregation in the community, take people of wealth into membership, omit the night and midweek services, and have recreation on Sundays. Altogether I received the impression that the successful minister should have such an organization that he could carry on after the Holy Spirit leaves. I had already been wary of organization; I became warier.

Truly, the successful minister either relies on organization, and has a program that appeals to the worldly-minded, or he relies on the Holy Spirit and does great things for God.

May more and more of God's people really submit themselves to the Holy Spirit.

—(Rev.) John B. Degges
Reform, Ala.

WHO FOLLOWS THEM?

The New Testament begins with a problem pregnancy. Yet God who gave this child to Mary protected the prenatal infant from abortion and He was born "a Saviour who is Christ the Lord."

Within a hundred years of Jesus' death and resurrection, His Church was challenging the pagan practices which destroyed infant human life with a catalogue of *The Two Ways*: the way of darkness and death, and the way of light and life. This document, found both in the *Epistles of Barnabas* and in the *Didache (Teaching of the Twelve Apostles)*, grew out of the Sermon on the Mount and the Ten Commandments. Here, as also in the *Apologies of Athenagoras* and of Tertullian, both infanticide and peticide at the command of a parent are denounced as murder. As such they were classed with sins which the Church could not be sure were forgiven.

Yet the second century Church did receive members guilty thereof as penitents and unitedly prayed for their forgiveness. For had not the Christ who came into the world and

died for sinners received Saul of Tarsus who shared in the murder of the martyr Stephen?

—(Rev.) Wm. C. Robinson
Claremont, Cal.

MINISTERS

Marion B. Anderson from Winnsboro, S.C., to the Eatonton, Ga., church.

William T. Bryant from Decatur, Ga., to the First Church, Greenwood, Miss.

James Choomack Jr., received from the United Church of Christ, to the Forest Hills church, Tampa, Fla., as associate pastor.

Joseph P. Griffiths from Norfolk, Va., to the Christ Church, Memphis, Tenn.

Joseph S. Harvard III, from Tallahassee, Fla., to the North Decatur church, Decatur, Ga.

Robert H. Leslie Jr., from Sherman, Tex., to the Westminster church, Dallas, Tex.

Park H. Moore from Jackson, Miss., to director of planned giving and church relations for Southwestern at Memphis, eff. June 1.

Richard B. Ribble from Vidalia, Ga., to the Rock Spring church, Atlanta, Ga.

Jac C. Ruffin from Natchez, Miss., to Memorial Drive church, Houston, Tex., as minister of parish life.

Sammy R. Shrum from Branson, Mo., to the Trinity church, Texarkana, Tex.

William F. Summers Jr., from Rock Hill, S.C., to the New Hope church, Gastonia, N.C.

Neil Weatherhogg from Houston, Tex., to the First Church, Kerrville, Tex.

Stanley B. Webster from the military chaplaincy to the First Church, Newport News, Va.

Lewis L. Wilkins Jr., Baton Rouge, La., has been appointed director of resourcing for the Synod of the Mid-South.

Richard G. Wilson from Elizabethtown, N.C., to the First Church, Hartsville, S.C.

E. Douglas Vaughan Jr. has accepted a call to become pastor of the innovative church he helped organize in the North Anderson, S.C., community.

• The kettle is beginning to warm up in respect to the potentially explosive issue of the General Executive Board going beyond specific instructions given it by the General Assembly of the Presbyterian Church U.S. Atlanta presbytery has now joined three others in protesting the refusal of Moderator Charles E. S. Kraemer to call a special meeting of the Assembly to examine the GEB's decision in joining certain Washington-based political action coalitions (see story, p. 6). There's an old saying, "As goes Atlanta, so goes the Church." There's just enough ruth in that to make this latest development quite significant for Southern Presbyterians.

• Speaking of Atlanta, another story out of that city has nothing to do with Presbyterians. The Atlanta Rabbinical Association has set up a computer dating service for single Jews in the Atlanta area, to "combat the rise of marriages between Jews and gentiles." According to Rabbi Donald Frieman, president of the as-

ACROSS THE EDITOR'S DESK



sociation, the service will be helpful to the great influx of single Jews coming into Atlanta and "will help us to preserve our own identity, as each religion seeks to do." Added the rabbi: "It's not that we're trying to be snobbish, but we feel that we have to preserve our own faith."

• A professor of law at Notre Dame University has come up with an interesting conclusion based on recent decisions of the U.S. Supreme Court, according to the *National Catholic Register*. Dr. John T. Noonan Jr. says the court clearly has made marriage "constitutionally obsolete." He cites the following propositions embodied in decisions of the court: "Neither Congress nor states may deny to children born out of wedlock substantial rights given to children born in wedlock. Neither Con-

gress nor states may deny to unmarried persons living with their children substantial rights given to married persons and their children. Neither Congress nor states may deny to unmarried men substantial rights in relation to their children which are given to married men in relation to their children. Neither Congress nor states may deny to women, married or unmarried, the right to decide to conceive or to bear a child. Neither Congress nor states may withhold benefits which are given to the married from the unmarried." Dr. Noonan concludes that the Supreme Court has denied the social value of marriage by refusing to give it any standing in relation to the constitutional issues of equal protection, privacy and freedom of association. ☐