



# 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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## Lay Group Organized In United Presbyterian Church

### ***Business, Professional Laymen Issue Call To Concerned U. S. A. Members***

FOR more than a year “concerned” laymen in the U.S.A. Church have been preparing the foundation for an effective organization which they hope and pray will return their Church to its true mission — “the conversion of men to a personal faith in Jesus Christ as Redeemer.”

Offices for the Presbyterian Lay Committee, Inc., have been opened at 200 Fifth Avenue, New York City. The group is headed by the following outstanding leaders, widely known for their business and professional achievements and for their dedication to the Church:

#### **OFFICERS**

**President** — Roger Hull, President, Mutual of New York, New York City.

**Vice Presidents** — Paul J. Cupp, Chairman, Acme Markets, Inc., Philadelphia; John W. Humphrey, President, Philip Carey Mfg. Co., Cincinnati; Arthur B. Langlie, ex-governor Washington, Seattle.

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The opening announcement of this new lay organization was in the form of a “call” to Presbyterian laymen. Setting forth objectives closely paralleling those of our own movement, this announcement will be of interest to every Concerned Presbyterian. It will be found on an

inside page of this Bulletin under the heading *A Call to Presbyterian Laymen.*

These dedicated men have set their hearts and hands to a difficult task. Let us be much in prayer that God will guide them in their efforts to honor and glorify Him.

### ***What the Figures Reveal***

FIGURES do not always tell the whole story and they may be used by contending groups to draw contradictory conclusions. Nevertheless, certain statistical summaries in the life of our Church over the past ten years cannot but give concern no matter how they are approached or explained.

In the light of these figures a very real question can be raised as to whether there has been an over-emphasis on matters of secondary importance in the program of the Church while the weightier matters of faith and life have been correspondingly neglected.

Let us take a look at the figures:

**Gain in Number of Churches:** During the five-year period — 1955 to 1959 — we gained 126 churches, an average gain of 25.2 churches per year. From 1960 to 1964 we gained only 12 churches — an average gain of only 2.4 churches per year, less than one-tenth of our average gain in the previous five-year period.

**Gain in Number of Members:** During the five-year period — 1955 to 1959 — the net increase in our church membership was 77,900 — an average of 15,580 per year. From 1960 to 1964 our membership increased only 41,518 — an average of only 8,303 per year. This is a decrease of 47% in the average net gain.

**Members Added on Profession of Faith:** During the five-year period — 1955 to 1959 — we received 142,546 new members on profession of faith, an average of 28,509 per year. From 1960 to 1964 we received 136,647 new members on profession of faith; an average of 27,329. While there is not as great a disparity in the figures relating to receptions on profession of faith for this period under consideration, it is clear that more Presbyterians are bringing fewer persons to Christ.

**Candidates for the Ministry:** In 1955 we had 1,137 candidates preparing for the ministry. Except for one year the number of candidates has dropped year after year to a low of 768 in 1964. With 32% fewer men preparing for the ministry today, there is need to be concerned about the future of our beloved Church, and apparently too many of the young men who are coming out of the seminary today give evidence of being

**Continued on page 2**

# Figures Reveal . . .

Continued from page 1

ill-prepared to carry out the terms of the Great Commission. Even the secular press has given attention of late to the fact that there are professors in seminaries of all denominations who no longer believe (if they ever did) that the Bible is the fully inspired and infallible Word of God, and are quite frank in their open disavowal of classic orthodoxy, substituting instead a form of secular and even godless Christianity which is not just a perversion of historic, biblical Christianity but a complete repudiation of it.

These figures, painful as they may be, should raise serious questions concerning any program which cannot allay and may actually result in such a marked decline in the effectiveness of the Church's ministry. Every program, every emphasis, and all our prayers and all our energies should be directed to the primary mission of the Church: bringing the unsaved to Christ and challenging believers to a life of ever deepening dedication and growing usefulness as good servants of Christ.

It is to this fundamental mission and task that Concerned Presbyterians are fully committed.

## OUR 10-YEAR RECORD\*

Yr.	No. of Churches	No. of Members	Added on Prof. of Faith	Candidates for Ministry
1955	3,852	807,624	28,310	1,137
1956	3,875	829,675	28,278	1,162
1957	3,928	848,735	27,907	1,092
1958	3,948	869,501	29,438	1,090
1959	3,978	885,524	28,613	998
1960	3,995	899,116	27,124	960
1961	3,998	913,582	28,581	885
1962	3,997	924,104	27,513	862
1963	4,004	933,534	26,546	826
1964	4,007	940,634	26,883	768

\*Compiled from the Comparative Summaries printed in the Minutes of the General Assembly.

## Academic Freedom

THOSE who favor complete freedom of thought and action in our colleges and theological seminaries put great stress on the importance of telling the students both sides of controversial matters, letting them make their own decisions.

During the first week of September we mailed copies of *The Concerned Presbyterian* to the students at Louisville Theological Seminary. Each bulletin was addressed to the student by name in care of the Seminary.

Every one of the bulletins was returned with a notation "**Refused — Return to Sender.**" Distinctly, all the notations were made in only two handwritings. It would be interesting to know which seminary officials took it upon themselves to order the Bulletins returned — a violation, we think, of postal regulations; but more important than that, a violation of the academic freedom which so many seminary professors consider highly essential in our educational systems today.

By this we are reminded a bit of the person who objected to hearing the opposing view on a controversial matter, saying, "I do not want to be confused by the facts."

# New Trustees

DURING recent months, many new Trustees have been chosen to represent their presbyteries in Concerned Presbyterians, Inc. Here is an up-to-date list of our leaders, with the new Trustees indicated by asterisks:

## OFFICERS

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# Are Churchmen Ready For One Church?

## One Faith Must Come First; Differences Now Too Wide

by Dr. C. Darby Fulton

MOST Christians are friendly to the ecumenical ideal in principle. If there could be one church, honoring to Christ, united in faith and fellowship, the fervent hopes of many hearts would be fulfilled.

At the same time, many Christians feel that any outward, structural, or organic "union" that does not rest upon an inner unity of belief and conviction is likely to be a snare. And the posture of this article is that such a unity does not exist today in sufficient measure to give reality to the "one church" idea. Further, any attempt to force an organic union (with majorities coercing minorities) might result in resentment and even open rebellion, with the last state being worse than the first.

It will probably be agreed that the greatest obstacle to union lies in our theological differences — that is, in the area of faith. Here the cleavages are wide and deep. The common vocabulary of Christian conversation tends to obscure them, but they are there. Traditional language continues to be used with little change but with widely divergent meanings. It can no longer be assumed that such words as "atonement," "redemption," and "reconciliation" are being employed in their primary and familiar biblical meaning. To one Christian "reconciliation" is a precious word, full of the deepest spiritual meaning, assuring the believer that he is at peace with God, that the estrangement of sin has been ended through the work of Christ, and that he is received into full fellowship with the Heavenly Father. As used by another, the word has little of such content and refers mainly to human relations, the breaking down of those barriers of class, nationality, culture, language, and race that separate men and engender misunderstandings between them. And there is no article of the Christian faith that is not a battleground for conflicting views as irreconcilable as opposites. Is the Bible the authentic and infallible Word of God, or is it a mixture of wisdom and error from which the truth must be separated by careful rational examination? Is the essence of the Gospel soteriology or sociology? And what of the person of Christ, the nature of salvation, the meaning of the Atonement, the life everlasting? In all these, the differences are overwhelming. Such differing views are not nuances of the same position. They are often completely antithetical, so that it strains the meaning of the word "Christian" to include them all in the one category. This is not to say at this point who may be right or wrong. It is rather to remind us of the magnitude of the gulf that separates us and to emphasize the untimeliness of the "one church" idea in the present situation.

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*No leader in the Presbyterian Church U.S. is more widely respected and more greatly loved than Dr. C. Darby Fulton. In his capacity as Executive Secretary of our Board of World Missions from 1932 until his retirement in 1961, he is recognized the world over as one of the greatest missionary statesmen of our generation. This article expressing his views on the ecumenical movement appeared in the November 5, 1965, issue of CHRISTIANITY TODAY.*

To see how vitally the question of church union is related to matters of faith, one need only review the experience of certain communions that have been involved in union negotiations. In case after case, even among churches of the same theological tradition, overtures for union have been defeated on the primary ground of doctrinal divergencies, or of varying trends toward liberalism or conservatism. And even when such mergers have been successfully concluded, they have frequently left behind them dissident minorities large or small that have continued as separate bodies. If this happens with closely related denominations, how much greater the difficulties that must be encountered in any proposal for a single inclusive church!

It is difficult to escape the feeling that the advocates of one church are approaching the matter from the wrong end. One faith must come first; then one church may follow. There can be no genuine unity until the basis for unity is laid. Christian faith is grounded in the Bible. This is the norm. The shocking erosion of faith, so widespread in the Church today, is the sure result when men doubt the Word of God and join the secular confusion. And this sweeps away the very foundation on which any real unity can be built. The parable of our own national life illustrates the point. Our nation is established upon the broad principles of her Constitution, which provides the basis for unity. The Constitution is the contract or agreement by which the citizens of the United States propose to order their lives as a people, and which they are sworn to uphold. Any perversion of the Constitution or any habit of disregarding its clear provisions would threaten the solidarity of the nation, and might lead to confusion and anarchy. Similarly, nothing can more easily destroy the essential fraternity and oneness in the Church than vagueness or disagreement on the cardinal principles of faith. The divisions within Protestantism are in large measure the result of doctrinal aberrations of one kind or another, whether of modernism on the one hand or of narrow obscurantism on the other. The responsibility for this disunity must be laid more at the feet of those who advocate another gospel than at the feet of those who decline to join in a retreat from biblical faith.

### Deterrents

Most of the insistent demands for one church come from the side of theological liberalism. Ironically, this very liberalism stands as the greatest single obstacle to union, making the unity effort suspect in the eyes of those who see it as a movement of compromise or of varying shades of unbelief. Thus the question of union itself has been, and continues to be, a chief cause of strife and disunity within many denominations.

Another deterrent to "one church" is the fear of ecclesiastical power. Monopolism, whether in business, government, or religion, easily becomes the instrument of abuse. The totalitarian church is as much to be dreaded as the totalitarian state — possibly more, for the monopolistic church extends its control over the hearts and consciences of men as well as over their political structures and social institutions. Millions of people still remember the lessons of history. They cannot erase easily from their minds the record of era after era, nation after nation, in which the church became the symbol of oppression, exercising dominance over every sphere of life, subjecting even the state to its decrees, ruling the consciences of men, and destroying human freedom. Examples are many, but one will suffice. In Mexico earlier in this century, the "one church" with its totalitarian power owned three-fourths

Continued on page 4

# For One Church . . .

Continued from page 3

of the land, controlled the banks and the national economy, directed public education, managed elections, and virtually ran the country while it underwent moral and spiritual decline. A revolution was necessary to wrest the nation from ecclesiastical oppression and restore freedom to the people.

## Why NCC Controversial

Although we do not have one church in our country, the dangers of concentrated power are apparent in trends that have currently made the National Council of Churches a controversial subject in many denominations. Highly significant has been the impression created that the Council speaks as the voice of Protestantism. Its pronouncements on almost every conceivable subject, many of which seem only remotely related to the Church's primary spiritual mission and message, have aroused the deep concern of thousands of evangelicals. Anyone who so desires may obtain from the central office of the NCC a list of all pronouncements, statements of policy, and resolutions issued since the council's organization 15 years ago. A quick glance at these will reveal the alarming extent to which they are weighted with political, economic, and social issues, and how little there is of redemptive, evangelical content. They do not differ materially from the statements of secular organizations that speak in these fields except that they bear a Christian label. Many of them seem tantamount to partisan lobbying, whether so intended or not. There is a persistent emphasis on a largely secularized Christianity that is little more than a baptized humanism, devoid of grace and spiritual power. A preoccupation with social relevance appears to have led to a serious neglect of the Gospel of faith and salvation. To this extent there has been a distortion of the Christian message. It would be tragic indeed if in seeking to make her message relevant to contemporary life the Church lost her relevance to God, to Christ, and to the salvation of men.

It is doubtful whether the National Council of Churches has made any notable contribution to the cause of real Christian unity. If its Division of Overseas Ministries may be taken as an example, it would be difficult to find one significant service that was not already being performed by the former Foreign Missions Conference of North America and other agencies of cooperation before the Council came into being. Actually, the formation of the Council radically reduced the number of boards and societies engaged in cooperative planning and action in their overseas ministries.

## One Church Drawbacks

These problems, apparent enough in the case of the National Council, would be greatly intensified if there were one church. The concentration of power within a single organization always presents a temptation to overbearing authority. In the case of the Church, as experience has shown, the power is manifested in the application of pressures through lobbying and manipulation in political and public issues, and in the final suppression of individual conscience and freedom.

As long as there is liberty to exist as distinct ecclesiastical bodies in which we find a congenial spiritual adjustment, to which we can yield our full loyalty and through which we can work in happy cooperation with others of like faith in sister denominations, why should we surrender that privilege? What is to be gained? Are the unions of churches more effective in leading men to Christ? Does the spiritual birthrate rise? Does Christian liberality flourish when churches unite? Are

consciences free that are forced to bend to compromise? And what reality would there be to an organic union that harbored every kind of creedal and theological disunity? How long could it possibly last?

There is no particular virtue in union itself; everything depends upon the purposes for which the union exists. There can be union in unbelief. Yet some persons seem to feel that to be divided is itself a cardinal sin. They speak of denominations as the "scandal" of Christianity. We are told that the non-Christian world is confused by our many sects, and that this hinders its acceptance of our faith. The point, we believe, has been greatly overplayed. Christianity offers nothing novel in this respect. Every religious system has similar, and even wider, divergencies. The pattern is familiar all over the world.

## Real "Scandal"

The real "scandal" is not in the plurality of churches. Rather, it is in the disaffections in faith and doctrine that have made divisions inevitable. Was the Protestant Reformation a mistake? Were Luther, Calvin, Huss, and Zwingli irresponsible dissidents who splintered the Church and doomed it to perpetual division? Or were they courageous voices who challenged the evils of the day and called the Church to remembrance of her true role in the Gospel?

It is not "one church" that we need, but one faith; not union, but true Christian unity. The fact is more important than the form. And it is not something that we can have merely by voting it, or by desiring it. Christian unity is more than the sentimental "togetherness" about which we hear so much today. It is more than a spirit of sanctified camaraderie, more than a cup of coffee between Sunday school and church. It is not just a collegiate exuberance such as we express when we sing, "The more we get together, the happier we will be." It is more than a mood or attitude, more than an outflowing of good will. Christian unity rests on real substance. It has definite and objective content. It derives from certain roots of common loyalty, of common acceptance of truth, and of mutual purpose and commitment. The *koinonia* is not something apart from the *kerygma*. The fellowship is *in the Gospel* and its proclamation.

Here, then, is something to which the Church can aspire — not "one church," but one mind, one spirit, one faith. Let her give herself and all her energies to the fortifying of those foundations of her unity which Paul describes in that magnificent trilogy, "One Lord, one faith, one baptism." If she pursues these goals with all her heart and soul and mind, perhaps that other ideal of "one church" will not always elude her.

## Presbytery Agenda Should Be Released Prior to Meetings

RULING elders who represent their churches at Presbytery have every right to know ahead of time what matters are to be discussed and what committee or other appointments are to be made. Some presbyteries have a rule requiring the Stated Clerk to send the agenda to the Clerk of Session of each church two weeks before each meeting of Presbytery, but in some presbyteries those in control apparently feel that to let the elders know what is to take place would be unwise. Your editor visited one city recently where he was told that the Stated Clerk refused to give the agenda to the elders before the meeting was held. If your presbytery does not provide the Clerks of Sessions with an agenda well in advance of each meeting, Concerned Presbyterians should work to change this situation.

# The First (Scots) Presbyterian Church Resolution

THE First (Scots) Presbyterian Church of Charleston, South Carolina, was organized in 1731. It is one of the oldest churches in our denomination. On September 7, 1965, after months of investigation and study by a special committee, the Session of this 804-member church passed this —

## RESOLUTION

The Session of the First (Scots) Presbyterian Church views with alarm the trends and tendencies of the General Assembly of the Presbyterian Church, U.S., and of its Boards and Agencies as exemplified by the following:

1. The General Assembly has persisted in support of the National Council of Churches, despite the fact that the National Council has consistently damaged the position of the Church by making pronouncements which cannot be justified on a religious basis, and despite the fact that the Christian character of the National Council of Churches is in serious doubt.

2. The Christian Action Committee of the General Assembly has forced a divisive situation upon the Church by its invitation to Dr. Martin Luther King, a man whose methods, motives, and associations have warranted serious Christian question. When a fortuitous occasion arose for the avoidance of this insult to a large segment of our Church by Dr. King's decision to attend, instead, the riots in Los Angeles, this Christian Action Committee rejected this opportunity and elected a course calculated further to inflame those whose original objections had been ignored.

3. The 105th General Assembly, in considering a paper on "The Rights Movement in the Light of Christian Teaching" failed to condemn civil disobedience.

4. The 105th General Assembly acted to extend to Inter-Church Agencies (including the National Council of Churches) the "equalization" program under the new central treasurer, which appears in effect to provide a mechanism to circumvent the desires or intentions of individuals, churches, presbyteries, and synods to channel their benevolent giving in specific directions, and to prevent them from expressing in effective monetary terms their disapproval of the actions or pronouncements of any Inter-Church group.

Therefore be it resolved that the following specific actions be taken by this Session:

1. That a letter be sent to the Moderator of the General Assembly expressing this Session's deep concerns, and enclosing a copy of this Resolution.

2. That copies of this letter and Resolution be sent to the Stated Clerk of the General Assembly, the Chairman and General Secretary of each Board and Agency of the General Assembly, to the Moderator and Stated Clerk of each Synod and Presbytery in the General Assembly, to the Clerk of the Session of each church in the Presbyterian Church, U.S., and to each member of the First (Scots) Presbyterian Church.

3. The Session will honor its already committed pledge to the Presbyterian Development Fund, but beginning January 1, 1966, will place all other funds for General Assembly causes in an account under the immediate control of the Session, and will dispense these funds for purposes deemed by this Session as Christian and worthy of support. The Session will continue to encourage an increasingly higher level of individual giving for benevolent purposes. The Session will elect a Special Committee to begin immediately to study and recommend appropriate means for disbursement of benevolent funds. The Session reiterates its desire and

intention for this Church to continue to support those causes, such as World Missions, Annuities and Relief, etc. in which it has full confidence, provided its Special Committee can secure assurance that these funds will not contribute directly or indirectly to the support of those agencies, such as the National Council of Churches and the Board of Christian Education, and its current Christian Action Committee, with whose attitudes and actions this Session is at variance.

Be it resolved also that each member of this Session hereby pledges himself to sincere and prayerful study of the basic Christian doctrines and teachings of the Word of God, and also pledges to observe, study, and influence the work and activities of Charleston Presbytery, the Synod of South Carolina, and the General Assembly, with God's guidance.

Be it further resolved that this Session as a whole affirms its determination to continue, within the framework of the Presbyterian Church, U.S., to promote Christian teaching and to oppose the substitution of social doctrines.

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The 1966 General Assembly will be meeting at Montreat in April. Many sessions feel that the actions taken by the 1965 Assembly on these issues did not express the thinking of the vast majority of the laymen and many of the ministers of our Church. If these sessions will speak out "loud and clear" on these matters as the session of First (Scots) Presbyterian Church has done, it is certain to have some effect on the actions which the 1966 Assembly will take.

## We Cannot Be Neutral

FOR many years we have used *The Family Altar*, the monthly meditations published by the Back-to-God Hour of the Christian Reformed Church, for our daily devotions.

The message for December 5th seems particularly appropriate for this day in which we live:

"The world is not only divided between those who openly confess Christ, as Christians do, and those who openly reject Christ, as atheists do; but there are millions of people who look on the cross as detached observers. Like Pontius Pilate, they have washed their hands of Christ. They don't accept Him and they don't reject Him. They simply dodge Him. In their business, industry, agriculture, science, education, politics, music and art, they simply ignore Him.

"But the Bible says: You cannot be neutral. You cannot be a bystander and look at Jesus Christ as a detached observer would. No one can successfully dodge the Son of God. No one can side-step Him or wash his hands of Him. You are either for Christ or you are against Him. In the final day of reckoning there will be only two kinds of people, not three: those who have received Christ, and those who have rejected Him; and among the latter will be those who have tried to be neutral, having made no commitment."

R. G. LeTOURNEAU probably has travelled more than any other man, witnessing for his Lord and Savior. He recently said, "If you don't serve the Lord, it proves you don't love Him; if you don't love Him, it proves you don't know Him, because if you know Him you will love Him and if you love Him you will serve Him."

# *A Call To Presbyterian Laymen*

## **Here Are Goals Of Recently Organized U. S. A. Lay Committee**

MANY Presbyterian Laymen are becoming increasingly aware that among men with whom they come in contact and even among the Church membership, there exists little knowledge of the basic claims of Christianity. Yet the basic tenets of Christianity are an absolute necessity in permanently elevating spiritual, moral and social life. Surely the time has come to vitalize the basic beliefs of the Church and make them effective in the lives of individuals and society. Relief from the burden of sin, and the strength to overcome temptation, a cohesive power to keep the family together, communion with the living God and reconciliation to one's neighbor regardless of race or creed are desperate needs of the human heart. Only the Gospel message of salvation can fully meet these needs.

The last fifty years have witnessed a growing effort within the Church to act as a corporate body in efforts to influence government and people in economic, social and political affairs instead of first converting men to Christianity and then encouraging those men to fill their individual role as Christians in civic affairs. While the Church has been devoting much emphasis in the area of social action, the fire of moral deterioration has been burning with increasing intensity. There is much evidence in history that in proportion to the Church's engrossment as a corporate entity with social, economic and political matters, her evangelical mission and moral influence is weakened. We believe it is time to change the policies currently being followed by our Church and to follow the plan of Christ and the Apostles.

Christ refused to become a *political Messiah* or *purely a social reformer*. The kingdom of righteousness and justice was to be established by conversion to Jesus Christ and not by political coercion.

We are convinced that the Church has been diverted from her true mission, through public pronouncements and political activity in civil affairs. We believe that the one effective way of establishing the kingdom of God is by the regeneration of individual men through the preaching of the Gospel of reconciliation. There is a desperate need for the Church to manifest her faith in God and thus develop further her spiritual power. The mission of the Church is to call all men to redemption and only as she redeems individual people will society be effectively transformed.

Many laymen of the United Presbyterian Church are confused, perplexed and uneasy. They are aware of a tremendous activity on the part of Church leaders to reconstruct the social pattern of society; at the same time they are aware that the Church is failing to change the lives of men. The Church is too often dealing with symptoms rather than the disease itself. Laymen behold many of the clergy attempting to speak for the Church as a corporate body, and thus they make the Church appear to be politically active in civil rights, slum clearance, Medicare, Federal aid to education and similar projects; and at the same time laymen behold an increasing negligence to win men to a personal faith in Jesus Christ and to instruct them in the basic tenets of the Christian faith. This overwhelming preoccupation with civil affairs has diverted the Church from her true mission: *the conversion of men to a personal faith in Jesus Christ as Redeemer*.

Those spokesmen currently engaged in such public

pronouncements and political action may believe this is the way to have the Church influence the moral issues of our day. They may be sincere, but we are convinced that they are mistaken.

The authoritative message of salvation, which has power to change the hearts of men, is declared by the Holy Scriptures. But men who doubt the full integrity and authority of the Bible soon lose confidence in its message. *Time is given to study "about" the Bible while knowledge of the Word itself is neglected*. Even our seminaries so minimize Bible teaching that the importance of the Scriptures is often left in doubt. We believe strongly that the Church must proclaim anew the written Word, inspired of God as the only rule of faith and life. The words of the Westminster Confession of Faith need attention: "The whole counsel of God, concerning all things necessary for His own glory, man's salvation, faith and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture; unto which nothing at any time is to be added, whether by new revelations of the Spirit or traditions of men."

If our pulpits are to speak with authority to the people in the pew, our theological seminaries must graduate young men convinced that the Bible is the authoritative Word of God. We must be reminded that only through the Scriptures may there be any sure knowledge of Christ as the living word. Men will not obey the message of the Bible unless they are convinced that the Bible is the revelation of the will of God. People are hungering and thirsting for an authoritative message of salvation. *Those who compromise the authority of the Bible as a mixture of truth and error will fail this generation*.

We believe that the fundamental purpose of the Bible is to tell men how they may be restored to a living fellowship with God. This is effected by faith in Christ, the only-begotten Son of God, who died on the cross for our sins. The Apostle Paul declared, "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures" (1 Cor. 15:3). This blessed fact of reconciliation to God must be proclaimed not only by the pulpit but must be witnessed to by Christian laymen.

Men need to be confronted with the knowledge of the Triune and Sovereign God, their lost estate and the need for repentance. They need to know about the covenant of grace, the vicarious atonement of Christ, and justification by faith alone. They need to be inspired by the news of the glorious resurrection, the hope of the life to come, and become strengthened in confident fellowship with the living Christ who alone can change a man's life. These are but a few of the basic beliefs of our Church which need to be proclaimed with conviction from the pulpit and vitalized in the lives of men.

Our objective is to work *inside* the Church for the following goals:

1. To enlarge the emphasis on the teaching of the Bible as the authoritative Word of God in our seminaries and Churches.
2. To emphasize at every opportunity the need for preaching the Gospel of Redemption with evangelical zeal, the need for regular Bible study and prayer.
3. To encourage ministers and laymen alike to take their place as individuals in society and, as led by the Holy Spirit, to become

involved in the social, economic and political problems of our time and to assert their position as Christian citizens on all such matters.

4. To discourage public pronouncements by the Church as a corporate body on political, social and economic issues.
5. To provide an adequate and reliable source of information for laymen on the issues being proposed for consideration at General Assembly and other judicatories in order to enable laymen to express an informed position.

By the grace of God we are dedicated to Christ's Church. Our goal is to encourage every preacher, every officer and every layman of the Church to re-affirm belief in the Bible as the Word of God, to encourage a return to Christ as Redeemer, emphasize again serious and intensive Bible study and prayer, to seek the power of the Holy Spirit in all things, and to help re-establish the evangelical zeal of the Church. We are committed to the belief that only in this way will the Church bring about a permanent change in society.

We invite laymen who are concerned and who agree with these goals for the Church to unite with us in helping to bring the Church to her true mission and power. We invite laymen to re-dedicate themselves to Christ and His Gospel, and to work for the establishment of Christ's kingdom through the powerful spiritual weapons with which He has endowed the Church. We urge laymen to pray that the Church may be aroused to a vigorous proclamation of the Gospel to the glory of God, the reconciliation of man and the redemption of society.

If you are interested in joining our effort to work *inside* the United Presbyterian Church in the United States of America for these purposes and if you wish information as to how you can help, return the enclosed envelope with your name and address.

## Caring Means Proclaiming Message of Salvation

A BULLETIN of the Key Biscayne Presbyterian Church, Miami, Florida, contained this stimulating comment from one of their missionaries:

"A recent letter from Mrs. Eugene Craven, wife of our missionary in Taiwan, stated that she was concerned about all of the Christians — especially those in America who are not caring about the spiritual condition of their friends and neighbors. We need to *pray* the Lord will use us and other Christians to witness and proclaim abroad His salvation whether to our next-door neighbor or to the uttermost parts of the world. We do not do it alone — for He 'is with us always.' She said that this poem of Martha Snell Nicholson kept coming to her mind and she wanted to share it:

### To My Friend

"I spoke to you about your soul today.  
 Perhaps you wished that I would go away  
 And say no more and let you be. But, Oh,  
 My cherished friend, if you could only know,  
 The longing in my heart for you, the dread  
 Of looking forward, after you are dead,  
 Unto that certain day when you must stand,  
 Before the throne of Christ! Works of your hand,  
 Fruits of your heart, will not avail, for He  
 Will ask you, 'What did you do with me?'  
 Dear friend of mine, there is no other way,  
 Except through Him, whom you deny today.  
 How could I bear it, if in your despair,  
 And bitter grief, you cried, 'Did she not care  
 Enough for me, to speak? To point the way?  
 To save me from this anguish and dismay?'  
 My heart is bleeding, thinking of your woe,  
 Your terror, and your helplessness and so,  
 I spoke to you about your soul today.  
 I could not leave you, could not go away."

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# Bible Imparts Vitality, Purpose to Church Task

IN a scholarly article entitled "What Is the Bible For?" (*Christianity Today*, November 19, 1965) Philip Edgcumbe Hughes, guest professor of New Testament exegesis at Columbia Theological Seminary, says:

"The fate of the Bible is the fate of Christianity. Christ sternly rebuked the traditionalists of his day for rejecting the commandments of God in order to keep their tradition and thus making void the Word of God (Mark 7:9 ff.). And it has been amply demonstrated in the history of the Church that when the Bible has been lost from sight, overlaid with the traditions of men, Christianity has languished and sunk into ineffectiveness: but when the Bible has been restored to its rightful place, then the Church has recovered its vitality and authority and sense of purpose.

"Since the focal point of the biblical message is the figure of Jesus Christ, the divine Redeemer of the world, the repudiation of the authenticity of the biblical witness leads inevitably to the repudiation of the authenticity of Jesus Christ as Saviour and Lord. This was amply demonstrated by the consequences of the destructive criticism that flourished in Germany during the last century and that today again is being advocated within the Church on a geographical scale far surpassing that of the nineteenth century. The radicals of our century and the last have this in common, that they adopt as a fundamental premise the inadmissibility of the supernatural on the ground that it is unacceptable to the

modern mind. The application of this principle to Scripture can result only in the banishment of God from His world and the rejection of such cardinal doctrines of the Christian faith as the deity and the resurrection of Jesus Christ.

"The message of Scripture is addressed to everyman, and its focus is the person and work of Christ, Who came into the world to save sinners (I Tim. 1:15). No finer or more memorable explanation has been given of the purpose of the Bible than this given by that great master of Holy Scripture, William Tyndale: 'The Scripture is that wherewith God draweth us unto Him. The Scriptures sprang out of God, and flow unto Christ, and were given to lead us to Christ. Thou must therefore go along by the Scripture as by a line, until thou come at Christ, which is the way's end and resting-place' (*Works* [Parker Society edition, Cambridge, 1848], I, 317)."

Concerned Presbyterians would do well to send \$5. for a year's subscription to *Christianity Today*, 1014 Washington Bldg., Washington, D. C. 20005.

## Bulletin No. 1 Exhausted

AFTER several printings, our Bulletin No. 1 is no longer available.

The first print order was 50,000 copies. To supply additional requests several more printings succeeded, bringing the total to some 70,000 mailed thus far.

We regret that further requests for Bulletin No. 1 cannot be filled, but we still have reprints of the article — "The Truth About the National Council of Churches," available at 5 cents each, 25 copies for \$1., or 100 copies for \$3.

## THE CONCERNED PRESBYTERIAN

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## — CONTENTS —

Lay Group Organized in UPUSA Church  
What the Figures Reveal  
Academic Freedom  
Are We Ready for One Church?  
Presbytery Agenda Should be Released  
First (Scots) Church Resolution  
Bible Imparts Vitality, Purpose

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