



*"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*

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MAY, 1968

The Moderator's Meeting

AT the special invitation of our Moderator, Dr. Marshall C. Dendy, a group of ministers and laymen representing differing viewpoints in the Church met in Atlanta on January 17 and 18. Present were five lay leaders of Concerned Presbyterians, Inc., five conservative ministers known to be in sympathy with our movement, about 15 members of A Fellowship of Concern (the liberal group), five or six ministers representing the so-called "middle-of-the-road" group and several officers of Assembly's boards and agencies.

Dr. Dendy opened the meeting by expressing his concern over the divisions within the Church and the hope that a way could be found to reconcile the divergent points of view regarding the basic mission of the Church.

Dr. F. Wellford Hobbie, president of A Fellowship of Concern, spoke about his organization and its objectives. He attempted to minimize the role and the influence of the Fellowship, saying that they had only about 500 members, no paid staff and a very small operating budget. But he made it very clear that their purpose is to have the Church become more deeply involved in social, economic and political matters and to work for union with the United Presbyterian Church and other denominations in the Consultation on Church Union.

Dr. Hobbie was followed on the program by our president, Kenneth S. Keyes. Here are the statements which Mr. Keyes made outlining the program and policies of Concerned Presbyterians, Inc.:

Mr. Moderator, Ladies, Fathers and Brethren:

When you, Mr. Moderator, spoke to us this summer voicing your concern over the growing tensions in the Church, you asked if leaders of Concerned Presbyterians would be willing to meet with leaders of the Fellowship of Concern. We told you that we would be willing to meet with them at any time. Although we disagree with the Fellowship on many of their programs and policies we recognize them as our brethren in the Lord.

We realize that these men and women are just as sincere in believing that theirs is the program under which the Church can best serve its Lord as we are in our strong convictions that their program is hurting and not helping the cause of Christ. If this meeting of the opposing forces in our Church results in a better understanding of our conflicting views and a recognition that each of our groups is sincere in believing that its program is the way in which the Church can most effectively serve its Lord and Master in these hectic days, much good will have been accomplished. We are glad to be here.

First of all, let me give a little background as to how and why our organization came into existence.

The Presbyterian Journal has for many years reflected the views of what might be called the conservative wing of the Church. During the last 10 years its paid subscriptions have almost tripled — from 12/13,000 to today's figure of 34,500. This tremendous increase indicated to us a steadily rising concern over the direction in which the Church was being taken.

In spite of this mounting concern at the grass roots of the Church the leadership and control of the Church during this 10-year period shifted largely to the liberal wing. Conservatives were being out-voted in the General Assembly by 3 to 1 or more on most controversial issues. Liberals were in complete control of many synods and presbyteries. Conservatives on the boards and agencies have been gradually replaced with men and women who either approved the programs and policies of the liberal wing or at least would not be vocal in their opposition.

We realized that there were hundreds of ministers who did not approve the direction in which the Church was moving. We felt that the majority of the members of the Presbyterian Church in the United States still believe that the Church's primary mission is to lead the unsaved to Christ and to encourage believers to dedicate themselves more fully and completely to Him. In our opinion the great majority of our rank and file members believe that the Church as a corporate body should not involve itself in protest marches, in pronouncements on social, economic, political and other matters of secondary importance to the basic mission of the Church.

When the Fellowship of Concern was organized in 1963 they announced among other things the following objectives:

1. To seek for our Church a more vital role in the struggle for social justice and the search for Christian unity.
2. To help the Church assert moral leadership in the changing patterns of racial and cultural revolution.
3. To support and strengthen the courts of the Church, their institutions and agencies and those in

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OFFICERS of

Concerned Presbyterians, Inc.

Kenneth S. Keyes
President
Col. Roy LeCraw
Vice President

W. J. Williamson
Secretary
J. M. Vroon
Treasurer

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places of responsibility who are giving guidance along the lines set forth herein.

These objectives are quoted verbatim from their membership application. It thus became crystal-clear that the liberal wing planned to take the Church still further along the road which they had previously been taking it.

Three years ago last spring a group of conservative leaders met to discuss the situation. They realized that dissemination of information through the *Journal* was not going to be enough to bring about the changes which would be necessary to return the Church to its basic mission. They decided that an organization should be formed to work *within the courts of the Church* to oppose such objectives and to prevent the complete takeover of the Church by the liberal group. I was travelling in Europe at that time and was not present at that meeting. In fact, I did not even know it was being called. But when we returned I was informed that Col. Roy LeCraw and I had been "drafted" to head the organization. Concerned Presbyterians was formally organized in December, 1964, with membership limited to laymen.

At that time we stated that it was our avowed purpose to return the leadership once more to those who feel that the primary mission of the Church is to lead the unsaved to Christ, who believe in the integrity and authority of the Scriptures, who consider loyalty to the Confession of Faith and the Catechisms vital and essential and who are not willing to have the Church liquidated and lose its distinctive testimony in a merger with bodies not committed to these beliefs.

A formal statement of our Purpose and Policy was later adopted. Here is that statement:

WHEREAS the Confession of Faith calls the Presbyterian Church in the United States to heed the commission of Christ to go into all the world and make disciples of all nations (Chapter X, Paragraph 4); and

WHEREAS the Book of Church Order of the Presbyterian Church in the United States (Chapter XVII, Paragraph 1) clearly sets forth that evangelism is the primary and urgent task of the Church; and

WHEREAS the diminishing number of members added to our Church annually on Profession of Faith, the marked decrease in our Sunday School enrollment, and the tragic reduction in the ranks of candidates for the ministry all indicate that the effectiveness of our Church in accomplishing its primary task has steadily been declining in recent years despite large increases in the total population of the areas served by our congregations; and

WHEREAS we believe that this deterioration in the effectiveness of our Church in fulfilling the Lord's command to evangelize can be attributed to:

1. Our failure as members of the Church to earnestly seek the leading of the Holy Spirit in our individual lives and our unwillingness to allow the things of God to have first priority.

2. A growing lack of confidence, on the part of so many of our people, in the Bible as the Word of God, inerrant and infallible, which distrust has been created in part by the teaching of some of the professors in our colleges and seminaries and encouraged by some of the literature emanating from our Board of Christian Education.

3. The determined effort on the part of some ministers and members of the staffs of some of the boards,

agencies and institutions to divert the Church from its primary task of saving individual sinners and preparing them for Church service and consecrated living, substituting instead involvement in current social, economic and political efforts to reform and uplift society at large.

NOW THEREFORE BE IT RESOLVED that we pledge ourselves individually and corporately as Concerned Presbyterians:

1. To earnestly invoke the guidance of the Holy Spirit in our individual lives, praying daily that God will give us the courage, the grace, and the strength to surrender ourselves more fully and completely to Him.

2. To endeavor in every way possible to help maintain our Church's historic commitment to the integrity and authority of the Scriptures as the verbally inspired Word of God — the only infallible rule for faith and practice.

3. To exert our influence to the end that the Church adhere faithfully to the basic principle that evangelism is the primary task of the Church permitting no other program to take precedence over the winning of the unsaved to Christ.

4. To seek to maintain in our Church the unshakable conviction that the Westminster Confession of Faith and the Catechisms contain the system of doctrine taught in the Scriptures, and lay emphasis upon the fact that this system of doctrine is as true and relevant today as it was when our Church was first established. This is especially vital in a time when official efforts are multiplying to weaken the witness of our Church to her historic reformed and Calvinistic doctrines.

5. To assist in rallying the office-bearers of our Church — ministers, elders and deacons — in behalf of the preservation of our scripturally based Presbyterian form of government as against the episcopal system which powerful forces in our Church are asking us to accept.

In the task which lies before us we shall endeavor, to the best of our ability, to fulfill the admonition of the apostle Paul, "Be watchful, stand firm in your faith, be courageous, be strong," being careful to avoid all unseemly evidence of passion or ill-will toward those with whom we differ, but seeking always the mind of Christ and obeying the apostle's injunction, "Let all that you do be done in love."

This is the Purpose and Policy of Concerned Presbyterians, Inc.

Anyone who will take the time to study the annual reports of the Church over the last 10 years and compare them with the reports of the previous decade will realize that something is radically wrong with a church organization which is losing ground as rapidly as our Church has been losing ground. Here are six charts which clearly reveal that the situation is becoming more tragic with each passing year.

K. S. Keyes presented charts showing the decline in the Church, later printed in *The Presbyterian Journal*.

It has been said that you can prove anything with statistics. But as a businessman I can say that charts based on published facts present a clear picture of what is happening and any organization, business or church, which ignores the trends shown by such charts and refuses to take prompt steps to change the programs and policies which are believed to be responsible for such trends will be like the proverbial ostrich which hid its head in the sand.

We believe that the programs and policies sponsored and promoted by the liberal wing during recent years are the principal causes of the decline in the effective-

ness of our Church. Most of the larger Protestant denominations in America today are sliding downhill even more rapidly than we are. We attribute this to the fact that liberals have been entrenched in the key positions in these denominations over a much longer period of time. But the primary cause of the decline, we believe, is the same — their substitution of the social gospel for the Gospel of salvation through the shed blood of our Lord and Savior Jesus Christ.

The membership of Concerned Presbyterians has tripled in the last 18 months. Our bulletin "The Concerned Presbyterian" is being sent to more than 50,000 church members. We are encouraged by the fact that more and more ruling elders over the Church are assuming their responsibilities under their ordination vows — are playing a more active role in the Church courts. More and more ministers are letting it be known that they will not stand idly by and allow the Presbyterian Church U.S. to be liquidated in the proposed super-church which is to come out of COCU.

I seriously doubt if there is a person here who realizes how many truly dedicated men and women who have grown up in the Church and have given liberally to support its programs over the years are today leaving the Presbyterian Church U.S. because of the things which are happening. We are constantly receiving letters from men and women who tell us that they can no longer listen to the sermons being preached — that they cannot in good conscience continue to support programs being promoted by their ministers. We are urging these people to remain in their churches and to continue to support the causes of the Church with their gifts. The numbers of letters we are receiving testify to the deep and widespread concern over the direction in which the Church is being taken by the liberal wing.

The very noticeable swing toward a more conservative position, evidenced by the voting on controversial issues at the 1967 Assembly, has encouraged us to believe that once ruling elders become informed as to what is happening in the Church, they will join hands and hearts with hundreds of faithful ministers and will insist that the leadership of the Church and its boards, agencies and institutions be returned once more to historic Presbyterianism as it is set forth in the Westminster Confession of Faith, the Catechisms and the Book of Church Order.

We are earnestly trying to present the facts regarding the present trends, obeying the apostle's injunction, "Let all that you do be done in love." We have not and will not impugn the motives of those who oppose us. We believe they are sincere in thinking that their program is the proper one for our Church in these days. But sincerity of purpose is not the real issue here. The primary issue is which program will best serve the cause of Christ. In our opinion the vast majority of the informed members of the Church are not in favor of the direction in which the Church is being led today. The extreme urgency with which the Fellowship of Concern is pressing their program indicates to us that they *know* that the Church as a whole is not in favor of their objectives.

There is one thing which we trust will result from this meeting. We hope our liberal brethren will recognize that we are just as sincere as they are and that we have the same right to pursue our objectives as they have to promote theirs. Too many of them have sought to cloud the issue by charging that we are a schismatic group seeking to split the Church, that we are endeavoring to insert a wedge between ministers and laymen, that we seek to curtail support to our boards and agencies.

Nothing could be further from the truth. If you will take the trouble to list the churches which year in and year out have liberally supported the benevolence causes of the Church, you will find that many, if not most, of these churches are the *citadels* of the conservatism which the liberals profess to deplore.

We have been accused of resorting to lies in presenting the facts but not one of our accusers has been specific, providing us an opportunity to refute their charges. I recently sent the Moderator copies of two such letters sent by Little Rock ministers to Concerned Presbyterian leaders in their churches. It is difficult for us to understand how men of the cloth could find it in their hearts to make the unsupported and untrue accusations which were made in these letters.

We have been accused of violating our vows as ruling elders. We believe we are taking our vows most seriously. Every minister and every ruling elder has taken a solemn vow that he receives and adopts the Confession of Faith and the Catechisms as containing the system of doctrine taught in the Holy Scripture. He has promised that if at any time he finds himself out of accord with any of the fundamentals of this system and doctrine he will of his own initiative make known to his Presbytery or session the change which has taken place in his views. In all fairness it should be said that any minister or layman who seeks to change the Confessional Standards of the Church or who is working to have our Church abandon its Presbyterian system of government and become a part of the proposed super-church and has not notified his Presbytery or session of this change in his views is, in our opinion, violating this vow.

Our Church faces today the most serious crisis in its history. As active participants in the Consultation on Church Union the Church is moving rapidly toward union with religious bodies which do not hold the Reformed Faith. To enter such a union would be a

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Controversy Is Necessary

THE following words by Dr. L. Nelson Bell, one of the great lay leaders in the Church, are quoted from his article in the September 1, 1967, issue of *Christianity Today*. They are especially pertinent today.

"Controversy is necessary when the truth is perverted or assailed. But we must beware lest our contending for the faith become contentiousness, accompanied by bitterness, lovelessness, and harshness of judgment.

"The whole question of truth has to do with God and his revelation to man. It has to do with the person and work of Jesus Christ and the record we have of him in both the Old and the New Testament. It has to do with doctrines and their application to our own lives.

"To speak out in defense of the Christian faith is serious business, and it is difficult to do with grace and humility; but it is not sinful. To remain silent when the faith is perverted or denied IS sinful. If there is danger of disturbing the peace of the Church by speaking, there is far more danger when the purity of the Church is threatened and no one speaks.

"Controversy there must be, when the purity of the Church is in danger; but it should be carried on in an atmosphere of prayer, Christian love, and dependence upon the help of the Holy Spirit."

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direct violation of the constitution of the Church which permits union only with bodies whose organization is conformed to the doctrines and order of the Presbyterian Church in the United States.

Those in control of some of our boards and agencies are even now taking steps to integrate some of our programs with those of other participants in COCU. This is part of a definite plan to hasten union by consolidating the work of boards and agencies *before* any vote on union is taken. This was made clear when Dr. Kenneth Neigh, head of the UPUSA Board of National Missions stated openly at the COCU meeting at Cambridge that one of the Consultation's objectives was to create *de facto* union by consolidating the programs of boards and agencies in advance of completing any formal structure. (Note: Since this address was given, Dr. Neigh has formally reported to COCU six areas in which *de facto* union is being advanced by consolidation of ministries and agency work. See *The Presbyterian Journal*, March 20, 1968.)

This is *the* crucial issue before our Church today. Until this issue is resolved the tension which all must deplore will continue and can be expected to increase with every passing month. Concerned Presbyterians, Inc. believes that the vote against merging the Presbyterian Church U.S. in the proposed super-church will be far more overwhelming than the vote against union with the USA and United Presbyterian Churches in 1954. At that time many of the ministers in our largest and most influential churches and many of the heads of our boards, agencies and institutions favored the merger. Today many of these same men are not in favor of the merger envisaged by COCU.

The joint efforts of a small group of faithful ministers and a number of dedicated laymen prevented the USA merger. Had that merger gone through, our Church today would be under the direction and control of a General Council, which is already committed to the abandonment of the historic Presbyterian faith and form of government. We would have a new Confession of Faith. We would be rushing headlong into the proposed super-church.

The group of ministers and laymen which prevented that merger in 1954 had no formal organization, no paid staff and very limited financial support. Today we are far better organized than we were then. Thousands of men and women over the Church have already been informed regarding the issues and have pledged their efforts and financial support. When the time comes we will be prepared to debate the merger in every presbytery of the Church.

If this issue reaches the point where a vote is taken in the presbyteries, we believe it will show that a sizeable majority of the presbyteries are opposed to the liquidation of the Presbyterian Church U.S. and its testimony in COCU. Until the future course of the Church is determined by such a vote we can expect increasing tensions. We deplore the fact that so much effort and money which could be channelled into the primary mission of the Church must of necessity be spent in this denominational struggle.

It would seem that the cause of Christ would well be served if some plan could be devised under which individual churches, presbyteries and synods in all of the Reformed Faith churches in America which are considering mergers could decide for themselves *now*

whether they wanted to become a part of the Church which COCU envisions or whether they wished to retain their identity as Presbyterians in the historic orthodox sense. If this could be done and some fair and equitable plan worked out under which jointly owned properties could be divided and the ministers' rights under their annuities protected, each group would then be free to concentrate its energy and effort on the programs which they conceive to be in the best interests of the Kingdom of Christ. I can assure you, Mr. Moderator, that Concerned Presbyterians, Inc. stands ready and willing to work with you in an effort to formulate such a plan.

May I sum it all up by saying that we are concerned primarily and fundamentally with preserving the Christian faith and way of life, based squarely on the Scriptures and clearly stated in the constitution of the Church. All other considerations are subordinate to this. There are many issues on which a number of us have strong convictions which might be negotiable. We have never insisted that complete agreement with us in all details is necessary for our support and cooperation. But we will stoutly maintain the position that the Church must remain faithful to its confessional standards which affirm the integrity of the Scriptures as the infallible Word of God and that the Church's primary mission is to evangelize. On the abandonment of our faith we are not prepared to negotiate.

Additional Statement

by K. S. Keyes

on Thursday, January 18, 1968

Last night we sat and listened attentively while one after another of those who oppose us made critical remarks about our organization.

You yourself, Mr. Moderator, called it improper because our membership was limited to laymen. Would you not all agree that the ruling elders need to hear both sides of the controversial issues if they are to vote intelligently in the courts of the Church? Most of the ministers are informed. But many of the ruling elders who share a joint responsibility with the teaching elders for the programs and policies of the Church are not informed. The Church's official magazine gives them only one side. We consider our function to give elders the other side and since our main thrust is to make better informed churchmen of the ruling elders it would seem only logical that ours should be a lay organization.

It disturbed me last night to hear a number of the men present state that they know of no politicking in the Presbyterian Church U.S.. Are any of us here naive enough to believe that it is pure coincidence that no man representing the conservative wing has been elected Moderator in the last 10 years — that the control of practically all of the boards, agencies and important committees is in the hands of men representing the liberal wing?

I wish to make it clear that I was expressing my personal opinion when I said yesterday that we would never have peace in the great Protestant denominations of America until those who wanted their Churches to move in the direction of involvement in social, economic and political matters and those who wanted their Churches to concentrate on their job of winning the lost could each be free to travel their divergent paths. Concerned Presbyterians, Inc. has never advocated division in our Church.

We have emphasized that our chief concern today is the fact that our Church is rapidly moving toward merger in the super-church — COCU. Would not everyone here agree that such merger would violate the constitution — and if merger is forbidden by our

constitution, why are we actively participating in merger talks with non-reformed denominations? The vote to become full participants in COCU gave an impetus to our organization that no other action could have given.

We believe that the vast majority of rank and file members are opposed to liquidation of our Church in COCU. If present leadership of our Church should be successful in having the COCU merger approved there will be scores of churches, entire presbyteries and possibly entire synods which will refuse to abandon the Presbyterian Church. If merger should be voted and some fair and equitable plan for distribution of property is not included, I can assure you that a very real and vital question will be raised as to whether any of the institutional property now owned by the Presbyterian Church U.S. can be taken into the merger.

Finally — you, Mr. Moderator, said that our Church does have a zeal and concern for evangelism. There is little to indicate such concern. When one reviews the minutes of the General Assembly one cannot help being impressed with how little time is devoted to discussing the primary mission of the Church. If the leadership of our Church had shown any real zeal for evangelism, why was it necessary for a group of ministers and laymen to form the Presbyterian Evangelistic Fellowship? Does not the fact that this group, which now supports 8 full-time evangelists whose services are already spoken for a year in advance, show that our Church was hungry for evangelism which the present leadership was not supplying? The Presbyterian Evangelistic Fellowship is operating outside the structure of the Church. Its budget this year is \$130,000. If the present leadership of our Church had shown a real zeal for evangelism there would have been no need for this fine organization.

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In spite of our differences a good spirit prevailed. The only touch of bitterness — possibly “frustration” would better describe it — was when the Rev. Mr. Hobbie stated in his press conference: “these conservative Concerned Presbyterians are living in the 1860s. They would like to go back to that era and wave the Confederate flag.”

Most Concerned Presbyterians are probably even more aware than most liberals of the tremendous changes which have taken place in the world in the last 25 years. Our country, with its rising crime rate, juvenile delinquency, race riots, war in Vietnam and involvement elsewhere in defense of the free world, is in deep trouble today. We believe the solution to our problems is not to be found in ministers of the Church participating in protest marches, encouraging race riots and civil disobedience, suggesting that pre-marital and extra-marital sex is all right if it is based on love, and protesting our government's efforts to defend the free world. A World Council of Churches resolution even went so far as to suggest that if the United States is attacked we should not resist our Communist enemies.

We maintain that the solution to all these problems is to be found only in submission to Jesus Christ as our Risen Lord and Savior — in obeying the Word of God which says:

“If my people who are called by my name will humble themselves and pray and seek my face then will I hear from Heaven and forgive their sins and heal their land.”

Obedience to this injunction is, we believe, the only way our nation can be saved from the destruction which history clearly shows has overtaken all of the great nations of the world which turned their backs on God.

Why General Assembly

Should Drop COCU

AT the Moderator's confrontation meeting in Atlanta it was quite generally conceded by many of the liberal and so-called “moderate” leaders present that the Presbyterian Church U.S. is not likely to vote itself into the super-church envisioned by the Consultation on Church Union.

We have believed all along that a majority of the ministers of the Church are still faithful to their ordination vows — that when it comes to the showdown they will vote to prevent the merger of our Church with a colossal organization which will be largely dominated by liberal churchmen who have lost their respect for the Bible as the inerrant and infallible Word of God.

We are also convinced that a large majority of our church officers and rank-and-file members are not willing to stand idly by and see our Church and its testimony destroyed by union with denominations which no longer believe that the basic mission of the Church is to lead the unsaved to Christ and to encourage believers to dedicate themselves more fully and completely to the service of our Lord.

It would be a big step forward if the 1968 General Assembly would come to grips with the fact that union with the denominations in COCU would violate the Constitution of our Church, and take immediate steps to withdraw the Church from its participation in the merger talks. Such forthright and positive action would help to lessen the present tensions in our Church.

What good purpose can be served by continued efforts to effect a merger which is clearly forbidden by our Book of Church Order?

“Pious Pillars”

THE Religion Editor of the *Atlanta Journal and Constitution* ran a feature article on February 18, 1968, in which she quoted seminary students in the Atlanta area. Three of her quotes were from students at Columbia Theological Seminary. Here is what they said:

“I am not a pious pillar of the Church,” confessed one student. “I've got my doubts just like everyone else. It's about time ministers admitted that they need help also and turn to their congregations for it.”

David Fisher was quoted as saying, “Ministers are freer to do the things they want to do. [The Church is not for the members but for the world. In this respect a collar (clerical garb) is a hindrance.”

Jim Shroyer is reported to have said, “If I want to go into a beer joint, I want to be free to do just that. I'd probably meet some of my elders in there.”

We know that there are scores of students at Columbia who believe that their primary job is to preach the gospel of Jesus Christ to a lost world. But it is a well established fact that there are many young men studying for the ministry at Columbia and our other Church-supported seminaries who are being taught by some professors that ecclesiastical sociology is the message for them to preach.

Elsewhere in this issue is the response of one good member of the Presbyterian Church U.S. who was deeply disturbed by this article.

World Council of Churches Gives Aid and Comfort to Enemy

THE November-December, 1967, issue of the *Ecumenical Courier* published by the U.S. Conference of the World Council reports that a prefabricated field hospital capable of caring for 60 patients has been shipped to North Vietnam with \$20,000. of its \$80,000. cost being paid by W.C.C.'s Division of Interchurch Aid, Refugee and World Service.

The same issue also reports that the W.C.C. has ordered \$18,000. worth of X-ray equipment for a Red Cross field hospital in North Vietnam.

The 1966 Report of our Board of World Missions reveals that they contributed \$40,000. to the W.C.C. Division which made these gifts. There was an additional total of \$200,000. contributed to Church World Service — the relief affiliate of the National Council of Churches.

The members of our churches who have been contributing to world relief through our Easter Offering should know that 78% of their gifts are being channelled through these organizations, one of which gives aid and comfort to Communist-controlled North Vietnam at a time when our country is engaged in all-out war with them.

Christians everywhere should be encouraged to provide funds to help the poor and needy of the world, thus carrying out Christ's command. But evangelical Christians should make certain that their gifts are not used to support and to strengthen a treacherous Communist country with which we are engaged in a life-and-death struggle in defense of the free peoples of the world.

Our office will be glad to send you the name and the address of a respected Christian relief organization which carries on an extensive relief program in South Vietnam, South Korea and other needy areas.

Can the Laymen Speak?

MRS. Clyde A. Taylor, Jr., a Concerned Presbyterian of Brunswick, Georgia, wrote this reply to the Atlanta Journal and Constitution feature story "Ministers of the Future" —

The ministers of the future have expressed their views on their task in today's world — but what about the unsuspecting congregations that might secure the services of these would-be-preachers?

First of all they do not want to be known as preachers. So, what do we call them? Not pastors, for that connotation denotes a shepherd's care of his flock. That label seems to be far from their minds as well as their actions. Their one desire seems to be to involve themselves in everything in the world that is secular. They have lost their spirituality. One does not even want to wear the cross. If this is true, we ask ourselves if they have really been called by God to be His servants.

In this new role that they have assumed for themselves they seem no longer to have faith in prayer or to believe that God works His wonders through individuals. "Not by might, nor by power but by my spirit, saith the Lord of hosts." (Zechariah 4:6) does not hold for them. God does not seem to work fast enough or rewarding enough for them with this method. So they have to get

out and help Him and get some headlines for themselves. They have to be in California, Mississippi, Alabama, Harlem, Detroit, Chicago and the White House acting for God. They have to speak on political issues, meddle in secular matters, and economic affairs which is beyond their competence. They see nothing wrong in accepting a salary from a church and then take part in these de-Christianizing movements that are far removed from the church.

Does a church call a minister to provide him with a base of operation for such movements? If this were true, a salesman, truck driver, or a brakeman on the railroad could do just as good at less money. It doesn't take brains to get out and march, but it does take courage and dedication to be a "pious pillar of the church" which is the role that the would-be-preacher disdains.

No church desires the spectacle of its minister marching against the law or asserting that man has the duty to disobey any law that his conscience tells him is unjust.

After all the laymen pay the bills. Is the clergy so naive to think that the average laymen will continue forever to support a minister who takes care of everybody's business but that of his congregation to which he was called? Is it any wonder that churches are having difficulties raising funds to carry on their ministry?

We speak of calling a minister. Perhaps they are not called any more — they are just hired. In our grandfathers' time we looked up to the clergy. They had a special place in the community. They spoke with authority and everybody listened because we believed they were God's anointed. Do you think today that they have all been anointed?

The clergymen that take to the streets and disobey laws with the rest of the mob have lost their effectiveness with the people. Who listens to a rabble-rouser? The minister has lost his halo and whose fault is it?

The role of the church and its clergy as a political arm cannot save this nation, but the Church returning to her true character and functioning as the Church of the living God which builds up moral character, denounces vice, makes good men and useful citizens and teaches the love of God and the cleansing power of the redemptive cross can still save society and our free way of life.

These synthetic ministers point with pride that Jesus went about the dusty roads and villages of Palestine with the mobs. Yes, He did, but He did not act like the mob. "And Jesus went about all Galilee teaching in the synagogues and preaching the gospel of the Kingdom and healing all manner of sickness and all manner of disease among the people" (Matthew 4:23). "And He opened His mouth and taught them saying: Blessed is the poor in spirit for theirs is the Kingdom of Heaven" and the rest of it (Matt. 5). "And it came to pass that as the people pressed upon Him to hear the word of God, He stood by the lake of Gennesaret" (Luke 5:1). "For He taught them as one having authority and not as the scribes" (Matt. 7:29).

We do not find the Master in Rome lobbying with Caesar about his government and his wars and the social ills of His day. Those who believe that the Church must be totally involved in the world today ignore the truths of Scripture. Christ came into the world to save a world

that was lost. And, Paul tells us that Christians "have received not the spirit of the world but the Spirit of God" (I Cor. 2:12). Christ said of His disciples "They are not of the world, even as I am not of the world" (John 17:14).

The picture of the Great Minister of the Scriptures is not one of a man defying the law, throwing Himself under a tractor, yelling with the mob, lobbying in Washington, crusading against the war in Vietnam, putting on jazz sessions in the church and trying to rule with the power of the world with all the pomp and circumstance of the headlines in the newspapers and the TV cameras.

Those of us who sit in the pews are distressed and disturbed when Christian doctrine is "watered down" so it will be comfortable to live with, when freedom is undermined, patriotism is sneered at, Christian concepts and values are twisted and the Church becomes a pressure group. We long for the old days which the young seminary students sneer at, when religion was something to live up to, not to be comfortable with. Jeremiah tells us "Thus saith the Lord, stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls" (Jer. 6:16). But, some have discarded the old paths and would allow them to become a brier patch while they strive daily to eradicate them forever. We want our preachers to be better than we are. We want them to be men we can look up to.

Perhaps we are too harsh on these young preachers. Maybe they are showing the exuberance and enterprise of youth. Perhaps they will not rise to take the bait of the so-called social gospel. With maturity and experience could come reason and they will rise to proclaim Christ and His cross and to witness to His truth. Let us hope and pray that this is so.

Your World Missions Gifts

PAGES 142 and 143 of the *Annual Reports of Assembly Agencies* reveal some startling facts regarding the distribution of moneys sent to our Board of World Missions. They state —

1. That \$60,875. was sent to the National Council of Churches for "cooperative work."

2. That \$45,000. was sent to the World Council of Churches for: Division of World Mission and Evangelism \$7,000.; Theological Education Fund \$26,000.; Christian Literature Fund \$12,000.00.

3. That \$200,000. was sent to Church World Service — an affiliate of the National Council of Churches and the World Council of Churches.

4. That \$130,650., spent on Interchurch Aid, was distributed as follows:

Church World Service — for administration and promotion \$11,000.; Church World Service — for Center building in Maryland \$5,000.; Church World Service — for Poultry Project in Greece \$2,000.; World Council of Churches — Division of Interchurch Aid, Refugee and World Service \$40,000.; Refugees in Africa \$15,000.; India Famine Relief \$10,000.; Yu-Shan Training Center—Taiwan \$5,000.; Ecumenical Church Loan Fund \$5,000.; World Presbyterian Alliance \$2,000.; Turkey Earthquake Relief \$2,000.; Nes Ammin in Israel \$1,000.; Good Samaritan Aid \$5,000.; ABC Food Distribution — N. Brazil Mission \$10,000.; Tuberculosis Clinics — Korea \$5,000.; Gurupi Settle-

ment — Brazil \$5,000.; Flood Relief — N. Brazil Mission \$1,000.; Special Contributions \$1,650.00.

Of the total of \$129,025. spent in 1966 for Cooperative Work in connection with Other Boards \$105,875. (82%) went to the National Council of Churches and the World Council of Churches.

Of the total of \$330,650. spent in 1966 for Overseas Relief and Interchurch Aid Projects \$258,000. (78%) went to Church World Service and the World Council of Churches Division of Interchurch Aid, Refugee and World Service.

"Situation Ethics" in Dallas

ON Saturday, January 27th, the Senior High youth of the First Presbyterian Church of Dallas, Texas, was host to the Dallas Ecumenical Youth Council which included youth from Methodist, Baptist, Christian, Community and Catholic churches in the area.

The February 2nd issue of the weekly *First Presbyterian* reported that Dr. Claude Evans, Southern Methodist University chaplain, spoke on "The Christian Faces the New Morality." It stated that he "aptly compared the two sources of basing one's morality — laws (or a set of general principles unswervingly guiding one's behavior) and contextual or situation ethics." "Situation ethics have laws as their maxims and not absolutes," he said.

Pierce Allman, director of the SMU Alumni Association, spoke on "The New Morality and the Happenings of our Times." He said that the "sanctity of life" should be the deciding criterion as far as premarital and extra-marital sexual relations are concerned.

Father John Cage, Assistant Pastor of Sacred Heart Cathedral, spoke on "The New Morality and Sexual Ethics." He told his audience that "the answer to problems on situational sexual ethics lies with a mature conscience."

The meeting culminated in a sort of psychedelic "happening" — a dance with the music supplied by a Lake Highlands combo band — The Butterscotch Blues.

Will Church Union Honor God?

IN Scotland, practically all of the congregations of the United Free Church (predominantly evangelical) united with the Church of Scotland (predominantly liberal) in 1929.

A recent Church of Scotland Yearbook records these tragic facts:

—over 1,000 churches have been closed or have been consolidated into other churches.

—church membership has fallen by 117,000 — 44,000 of the loss in the last five years.

—church giving in 1965 amounted to only \$13.30 per capita.

—the number of young people attending Bible School has shown a terrific drop.

—in 1964 this 1¼-million-member Church had only 236 missionaries. The evangelical and missionary zeal of the former United Free Church has largely disappeared.

If the merger of our predominantly conservative Presbyterian Church U.S. into the predominantly liberal super-church envisioned by the Consultation on Church Union is really in the will of God, why don't our friends of the liberal wing present some concrete facts to prove that a smaller evangelical body can merge with a larger liberal body and continue to show a healthy growth in numbers and in effective service for our Lord?

Filling the Vacancies in Our Pulpits

AT the end of 1959 the Presbyterian Church U.S. had 655 churches without pastors. At the end of 1966 we had 894 — an increase of 36%.

In 1956 we had 1,162 candidates preparing for the ministry. In 1966 we had 644 — a decrease of 44%.

God alone can call a person into a full-time Christian service but our churches can teach and preach the Word of God in such a clear and winsome way that many of our choice young people will be receptive to the leading of the Holy Spirit, and more responsive to God's call.

In the 40 years since it was organized, Shenandoah Presbyterian Church of Miami, Florida, has undoubtedly had more of its young people enlist for full-time Christian service than any other church in our General Assembly, over a comparable period of time. Under the faithful and inspiring leadership of the only two ministers in the church's colorful and productive life — the Reverend Daniel Iverson, who served for twenty four years, and Dr. J. Wayne Fulton, Jr., now in his sixteenth year—more than one hundred young people have gone out from that church as ministers, missionaries, and other full-time servants of our denomination. At the present time, this great church has thirteen young men in college or seminary preparing for the ministry or mission field.

This has come about, we believe, because of the emphasis this church across the years has placed upon

the Bible "as the only infallible rule of faith and practice," and upon a program of witness and work saturated with a clear and wholesome evangelical faith.

If the Bible would truly become for all of our churches as so splendidly stated in our Book of Church Order: "The Bible is the basic textbook of the Church. Together with the Confession of Faith and the Larger and Shorter Catechisms, it shall provide the primary teaching material for the educational program," together with a teaching and preaching program which exalts Christ as the living Lord and Savior of men, then we may confidently expect to see young people more ready and willing to prepare themselves to fill the increasing number of vacant pulpits in our Presbyterian Church U.S. today.

"Situation Ethics"

DR. JOSEPH F. Fletcher is Professor of Ethics at the Episcopal Theological School of Cambridge, Massachusetts. His book "Situation Ethics" which attacks the validity of eternal rules and even the Ten Commandments has become gospel for many of the younger ministers in our Church. He is a leading exponent of the so-called "New Morality" which is undermining the morals of many of our young people today.

One of our faithful members has reprinted a thought-provoking review of this book by Mr. Donald C. Bubar, a Fort Worth, Texas, attorney who has worked for many years with the youth of our Church. A copy of this review should be in the hands of every Concerned Presbyterian. Write for yours today.

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