



*"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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Union Synods and Presbyteries

The Most Crucial Issue to Come Before Our Church in the Last 10 Years

LAST year several of the border synods overtured the 1967 Assembly to have an amendment to the Book of Church Order drafted which would permit synods or presbyteries to unite with synods or presbyteries of other Reformed denominations. The Permanent Judicial Commission advised the 1967 Assembly that any such amendment would require a $\frac{3}{4}$ ths vote of the presbyteries. And the Commission went on to indicate that they felt such an amendment would be unwise, as it would transfer much of the Assembly's authority to synods and presbyteries.

In a close vote the 1967 Assembly voted to have the amendments drafted for presentation to the 1968 Assembly but the 1967 Assembly also stated that it would have to be approved by $\frac{3}{4}$ ths of the presbyteries.

The 1968 Assembly overruled the wise counsel of the Permanent Judicial Commission and sent the amendments to the presbyteries with a stipulation providing that a simple majority vote (not $\frac{3}{4}$ ths as advised by the Permanent Judicial Commission) could approve them.

We consider the proposed amendments to allow union synods and presbyteries the most dangerous issue which we have faced in many years. The fact that the 1968 Assembly stipulated that they could be passed by a majority vote instead of a $\frac{3}{4}$ ths vote is going to make it difficult to defeat the amendments in the presbyteries but we must make an all-out effort to defeat them there.

If these pernicious amendments are not defeated by at least 40 presbyteries or by the 1969 Assembly our Church will be in deep trouble. We must all work diligently to make sure that the ruling elders who will be appointed to represent our local churches at Presbytery meetings this year know what is involved and be prepared to oppose the amendments when they are to be voted upon.

If passed by the presbyteries and approved by the 1969 Assembly these amendments will mean that your local church could be forced into union with the United Presbyterian Church or other Reformed denominations if your presbytery by a $\frac{2}{3}$ ths vote decides to become a union presbytery. It will mean that your presbytery could be forced to unite if your synod by a $\frac{2}{3}$ ths vote decided to become a union synod.

The General Assembly has repeatedly rejected efforts by the liberals to reopen merger negotiations with the UPUSA Church. This outrageous scheme to force our churches and presbyteries into union against their will is an attempt by the liberals to bring about union "by the

back door." We *must* make an all-out effort to defeat it.

Among the arguments which should be forcefully presented to defeat the amendments are:

a. **The plan provides that all property of the uniting churches shall be transferred to a corporation formed by the union synod or presbytery. Your local church would have no recourse if your synod or presbytery elects to unite. It would lose the control of its property for the title to the property would be vested in the union synod or presbytery corporation and not in the local congregation.**

b. **The Permanent Judicial Commission advised 1967 Assembly that passage of the proposal for union synods and presbyteries would "delegate to lower courts by constitutional amendment a power that has heretofore been its most jealously guarded power." The Commission's report made it crystal-clear that the Permanent Judicial Commission felt it would be unwise to allow union synods and presbyteries. By approving the amendments and sending them down to the presbyteries for a vote, the 1968 Assembly rejected this wise counsel of its own Permanent Judicial Commission.**

c. **The Permanent Judicial Commission advised the 1967 Assembly that consent of $\frac{3}{4}$ ths of the presbyteries and approval by a subsequent Assembly would be required to pass the amendments. The 1968 Assembly Committee which studied the proposals by a vote of 13 to 12 recommended that this advice be ignored. The Committee recommended that the amendments be sent down to the presbyteries for a MAJORITY vote. Permitting the amendments to pass by a majority vote clearly violates the constitution of the Church.**

d. **The Commission also pointed out that to change the provisions in the constitution regarding union with other ecclesiastical bodies would require the affirmative vote of one General Assembly, an affirmative vote by $\frac{3}{4}$ ths of the presbyteries and an affirmative vote by the following Assembly. Therefore, the passage of the amendments by a majority vote without first changing the Book of Church Order violates the constitution.**

e. **Under Sec. 31-1 of the Book of Church Order a presbytery can permit a local church to become a union church with a particular congregation of another Reformed body. The Permanent Judicial Commission called attention to the fact that although this provision has been in effect since 1961 only three churches have taken advantage of it.**

f. **To force any individual church or presbytery to unite with another body against its will is not only unconstitutional but it is un-Christian.**

g. **The passage of these amendments would cer-**

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tainly lead to a very serious split in the Presbyterian Church U.S. There are hundreds of churches which would not agree under any conditions to unite with the UPUSA Church which has already adopted a new Confession of Faith and is moving rapidly toward union with the non-Reformed churches in COCU under an Episcopal form of government.

All Concerned Presbyterians are urged to work and pray for the defeat of these amendments.

Concerned Presbyterians, Inc. Not Disbanding

SHORTLY before the end of his term, the immediate past Moderator, Dr. Marshall C. Dendy, wrote letters to Dr. F. Wellford Hobbie, Jr., president of the Fellowship of Concern and to Mr. Kenneth S. Keyes, asking that our organizations disband.

This request was presented to our Synod Trustees, Presbytery Chairmen and the members of our Advisory Committee at their recent meeting in Atlanta. They voted unanimously to continue our organization and to redouble our efforts to return the leadership of the Church to men who believe our Church has a testimony which is worth preserving. Here is Mr. Keyes' letter to Dr. Dendy advising him of the action taken:

"Our Synod Trustees and Presbytery Chairmen voted unanimously to continue for these reasons:

"1. The organized efforts of the Fellowship of Concern and related organizations in behalf of a more liberal program in the Presbyterian Church U.S. are well known. The success of these efforts was one of the prime reasons for the formation of Concerned Presbyterians as a counter-thrust in behalf of a more conservative witness and program in the life of the Church.

"Although we have received word from you that the Fellowship of Concern has voted to disband, and although this may be the case insofar as the present structure of their organization is concerned, nonetheless as reported in the *Presbyterian Outlook* the members of the Fellowship of Concern fully intend to carry on their activities in a more decentralized fashion, endeavoring to reach 'the grass roots' through certain 'task forces.' It is apparent to us that in one form or another, under one name or another, the organized efforts of the Fellowship of Concern will continue.

"Then, too, the organized efforts of the supporters of the *Presbyterian Outlook* as well as one or two other groups in strong support of the liberal trends in our Church are a continuing challenge to the members of Concerned Presbyterians and the supporters of the *Journal* — often but not always the same dedicated conservative leadership.

"2. If Concerned Presbyterians, Inc. were to disband at this time without having accomplished the objectives for which we organized it would leave control of the Church largely in the hands of men who would have the Church subordinate its basic mission to involvement in political, economic and social matters. Many of these men are working to liquidate the Church and its testimony in the super-church being planned by the Consultation on Church Union. To quit now would be to abandon our primary purpose, which is to preserve the faith and order of the Presbyterian Church in the United States.

"3. If we were to discontinue our efforts to inform officers and members regarding what is happening, the union synods and presbyteries amendments are almost cer-

tain to be approved by a majority of the presbyteries. Individual churches and presbyteries could be forced to unite with the UPUSA Church against their will. There are hundreds of churches in our denomination which will never agree to unite with UPUSA. Dissenting churches will need an effective organization to represent their interests in the courts of the Church and to see that their constitutional rights are safeguarded.

"4. We recognize our right — as affirmed and reaffirmed by the General Assembly — to freedom of speech and freedom of association in a sincere effort to promote and to defend the faith and order of our Church in conformity to our ordination vows, and we recognize our responsibility to work for our objectives in a manner consonant with a due regard for truth, integrity and good-will among those with whom we differ, as well as among those with whom we are in substantial agreement.

"I am sending a copy of this letter to Dr. P. D. Miller so that he will be informed regarding the action we have taken."

The 108th General Assembly

THE 108th General Assembly which met at Montreat June 6-11 was again dominated by the liberal wing of the Church. The efforts to have the Assembly adopt their radical views was led almost entirely by younger ministers who have been graduated from our seminaries in the last 15 years. They pressed their cause with a determination and urgency which indicated that they felt it is "now or never" — that they must achieve their goals before the Church at large wakes up to what is going on.

For the first time in several years a man supported by conservatives was elected Moderator. Dr. P. D. Miller probably would not agree with many of our Concerned Presbyterians objectives but it is hard to believe that he would be willing to liquidate the Presbyterian Church U.S. in the super-church planned by the Consultation on Church Union. Without our votes Dr. Miller probably would have been defeated for the moderatorship by Dr. Warner Hall, a recognized member of the liberal wing.

Some of the significant actions of the Assembly were:

1. The Assembly approved the plan of union with the Reformed Church of America and sent it down to the presbyteries by a vote of 403 to 36. The plan leaves much to be desired. It vests control of the local church property in the presbytery, weakens ordination vows, eliminates the Larger Catechism from the Church's standards, opens the door to the writing of a new confession of faith and provides that a weighted vote by 2/3rds of the presbyteries can change the confession or effect a merger.

But the plan has two provisions which commended it to many Concerned Presbyterians and because of these two provisions we did not oppose the merger on the floor of the Assembly:

a. **Any church may withdraw and keep its property during the second year following the consummation of the merger.**

b. **In the event of any future merger individual churches are given the right to withdraw and retain their property. This latter provision was inserted at the request of a strong group of conservatives in the Reformed Church. The General Synod of the Reformed Church (comparable to our General Assembly) approved the plan of union by a vote of 186 to 103.**

2. The Presbytery of Florida's overture asking the Assembly to withdraw from the National Council was defeated by a vote of 272 to 118. The vote in favor of withdrawing was the largest in many years. We must all continue to work and pray to the end that the day will

come soon when our Presbyterian Church U.S. will repudiate the actions and pronouncements of the N.C.C. and will terminate its membership in this organization which is not only hindering the cause of Christ but is actually undermining the free enterprise system which has made the United States the most prosperous and powerful nation in the world today. Ours is the one country which is preventing Godless Communism as represented by Soviet Russia and the Chinese Reds from extending its ruthless and bloody regimes over the entire world. The N.C.C. not only opposes conservative Christianity but it also attacks free American institutions.

3. The Permanent Theological Committee was asked in 1967 to study and to report on the so-called "New Morality" which takes the position that there is nothing wrong with pre-marital and extra-marital sex relations if they are prompted by love. The Committee could not agree so they presented two opinions: Conclusion A which gave the liberal viewpoint and Conclusion B which gave the conservative position. A motion to have the Assembly make it clear that Conclusion B better reflected the Biblical position of our Church was lost by a close vote — 206 to 187.

The very close votes on several of the controversial issues showed that our conservative forces are gaining ground:

1. **The recommendation that churches and church institutions be encouraged to use economic pressures — i.e., Project Equality — carried by a vote of 206 to 196 — a difference of only 10 votes.**

2. **The recommendation authorizing the Council on Church and Society to issue pronouncements without consulting the General Assembly carried by a 3-vote margin — 211 to 208.**

3. **The Assembly endorsed its previous stand approving civil disobedience by a vote of 256 to 170.**

On several controversial issues the conservative view prevailed:

1. **The Assembly refused to endorse the Poor People's March. It also refused to urge ministers and laymen to take part in the Solidarity Day program in Washington on June 19th by a vote of 212 to 201.**

2. **An effort to change the Book of Church Order to give presbyteries more control over church property was tabled by a vote of 209 to 154.**

3. **An overture from Westminster Presbytery (Florida) asking the Assembly to appoint a committee to draft a new Confession of Faith was voted down.**

4. **The Standing Committee on Church and Society recommended that the Church's stand on conscientious objectors be broadened to include those who objected to a PARTICULAR war. The Assembly voted to strike from the resolution the part dealing with a particular war. Next, the liberals in what seemed to be a fit of pique moved to strike the entire section dealing with conscientious objectors from the report. This motion passed. Then the liberals tried to get the section dealing with objectors to a particular war inserted as an amendment to Sec. 2. This was defeated. Finally the liberals brought up the matter again when the report as a whole was to be adopted. They were determined that the Assembly should endorse the idea of conscientious objection to a particular war. They were defeated.**

This year five or six presbyteries overtured the Assembly to withdraw from active participation in the Consultation on Church Union. The merger of our Church in the super-church which COCU is planning would be a direct violation of the Constitution of our Church (Section 90) which permits union only with bodies whose organizations are "conformed to the doctrines and order of the Presbyterian Church in the United States." The liberals are

fully aware of this but they are determined to bring about the merger regardless of the Constitution. Dr. William B. Benfield, Jr. of the First Presbyterian Church of Charleston, W. Va. — one of our own ministers — has been made Chairman of the 15-member COCU commission to draft the merger plan.

The idea of union — of all the major denominations uniting under the banner of our Lord and marching forward together — is an appealing one. If such a united effort truly led by the Holy Spirit could be brought about it would certainly glorify God. But it is hard to believe that a super-church led by men who have lost their respect for God's Word could bring honor and glory to Him.

From the overall voting it was apparent that the liberals still dictated the decisions on most of the controversial issues:

1. **The Assembly refused to criticize the Board of Christian Education for sending the Church's money to Martin Luther King's Southern Christian Leadership Conference by a vote of 198 to 112, thus encouraging the boards and agencies to do more of the same.**

2. **Assembly refused to criticize the Board of National Ministries for sending \$5,000. to aid the striking garbage collectors in Memphis.**

3. **Amendments to the Book of Church Order which if passed will allow our synods or presbyteries to form union synods or presbyteries with the United Presbyterian or other Reformed bodies were approved and sent down to the presbyteries. This issue is so crucial to the future of the Church that we are reporting it in detail in a separate article in this bulletin.**

One of the most appalling occurrences at the Assembly this year was the reading of a statement signed by 9 of the 10 students who had been invited to serve as pages. At the request of Dr. Rachel Henderlite — our first woman minister who has long been aligned with the liberal wing (she took part in the Selma march), these young people were permitted to read a statement which severely criticized the Assembly for its refusal to endorse the Poor People's March and condemned the Assembly for its unwillingness to support many of the radical, liberal causes which the students felt the Assembly should have espoused.

We strongly suspect that these students were prompted to do this. The attack on the Assembly was, to say the least, in extremely bad taste. It showed disrespect for the Church's highest court. If, on the other hand, the students prepared this statement on their own initiative it clearly shows how far our seminaries and our Presbyterian School of Christian Education have gone in encouraging these radical views.

In summary, the political machinery of our Church today is largely in the hands of men who no longer believe that the primary mission of the Church is to save the lost. These men hold most of the important places in the strategic committees and commissions, not only at the Assembly level but also in most of our synods and presbyteries. They control most of our boards and agencies. They are working diligently to liquidate our Church and its historic testimony in a colossal super-church.

Under these circumstances it is logical to ask if there is any hope that this leadership can ever be returned to men who believe that the testimony of our Church should be preserved.

We believe there is hope and the reason we believe this is that we are convinced that the majority of the officers and members of the Presbyterian Church U.S. are not in sympathy with the present trends. If we who sit in the pews and especially if the ruling elders who have in their hands the destiny of our Church become concerned enough, we think the leadership of the Church can once again be restored to conservative hands.

Project Equality and "Boycotting"

DR. T. Watson Street, Executive Secretary of the Board of World Missions, objected to the item in our recent Bulletin on "Project Equality." He asked us to print without comment this statement released on March 2 by Bishop Joseph A. Duriok:

"Today the Catholic Diocese of Nashville, covering the State of Tennessee, adopts as part of its teaching mission Project Equality. It is not enough to preach the dignity of man and his equality before God and the law; we must see that our words are matched by effective action in the life of the community.

"The question of race, especially, requires the attention of all our citizens. We know how subtly the poison of prejudice can make itself felt in education, housing, in every area of opportunity — particularly in employment. There is a moral issue beneath all of these social questions. Such must be faced realistically with programs of education and action.

"Project Equality seeks to provide an answer to some of these questions. It does this by asking the Churches to lend their moral suasion to achieve equal employment opportunity for all citizens. It recognizes the obligation of Churches to act in accordance with their teachings.

"Our view is that the Churches in America should attempt to deal with the problems of equal employment opportunity. We are the largest private purchasers of goods and service in our great land.

"Ours is a loving approach — It is an affirmative action of encouragement against unconscious discrimination. In this program the Churches seek to impose their will on no one. Every business considers price, quality and goods in its contracts. But our belief is that the Churches should add a fourth criteria — equal employment opportunity. We will have no blacklist. *We will have no boycotts.* We will make it a positive approach — one of assistance — to support those who cooperate; to recognize those who give that extra effort as fair employers.

"We have cordially invited other religious communions to join hands and hearts with us to make this an ecumenical enterprise. We see Project Equality as an attempt to discharge the teaching obligation of the Churches in today's market place.

"In this program the Churches speak through their teaching role to their institutions and members. This program, we hope, will become a positive contribution by the Churches in helping all to realize the great American Dream so greatly influenced by our Judaic-Christian heritage.

"We begin this project to re-dedicate ourselves to the principle of human dignity so that the blessings of democracy shall be preserved always for all of the Children of the Kingdom of God — our fellow man."

In addition to the bishop's private statement we think it only fair to include this notice which was sent to business men in the Nashville area. The Board of World Missions was one of the organizations listed:

"To all firms supplying goods and services to these religious jurisdictions:

"Recognizing that discrimination in employment violates not only the law of this nation, but also the Judeo-Christian traditions in regard to the brotherhood of man, it is the policy of these religious jurisdictions to encourage the promotion of equality in employment opportunity among those firms which supply them and all of their institutions with requisite goods and services. Accord-

ingly, in the future these jurisdictions will give consideration to the merit employment policies and practices of their suppliers, and in their purchasing will favor those firms which demonstrate their effective commitment to the principle of equal employment opportunity.

"Suppliers will therefore be evaluated not only on previous considerations of price, quality and service, but also on their merit employment programs and practices. We will welcome your expression and evidence of commitment to the principle of equal employment opportunity.

"Please complete form and mail to:

**(Signed) Project Equality of Tennessee, Inc.
421 Charlotte Avenue
Nashville, Tennessee 37219"**

The Italics are ours. Webster's Dictionary defines boycott "To refrain by concerted action from using or purchasing." When the Bishop says "We will have no boycotts" we wonder who is kidding whom.

Our 1968 - 1969 Budget

WE are glad to report that our 1967-68 budget of \$72,000. was fully met by the generous gifts of individuals and churches that are deeply concerned about the future of the Church.

Our Executive Committee has adopted a budget of \$90,000. as the minimum which will be needed to undergird our program in the crucial year which began July 1st.

With every Concerned Presbyterian working, praying and giving as the Lord leads, we face the future with confidence, knowing that our program will not have to be curtailed by lack of funds. All gifts to Concerned Presbyterians, Inc. are tax deductible.

Your Benevolence Gifts

IT has been generally true over the years that members of conservative churches have been far more liberal in their support of Assembly's boards and agencies than members of churches where the social gospel is being emphasized. (See footnote *) This has been especially true in the case of World Missions and Church Extension (now called National Ministries).

During the last four years Concerned Presbyterians, Inc. has repeatedly urged its members to continue to support the boards and agencies even though they were conscientiously opposed to many of the things the organizations were doing. A hard look at the facts has convinced us that this sane approach has failed — that our continued support has been interpreted by many of the boards and agencies as an endorsement of their far-out programs and has actually encouraged them to embark on programs of an even more radical nature.

We have therefore reluctantly reached the conclusion that the time has now come for Concerned Presbyterians to show their disapproval of what those in control are doing by curtailing their gifts to Assembly causes and we so recommend.

The General Assembly this year established a precedent for bringing financial pressure to bear on agencies whose programs you disapprove when the Assembly placed its stamp of approval on Project Equality — a program designed to bring economic pressure to bear on business firms which have not gone as far as some church institutions feel they should have gone in integrating their working forces.

If it is right for the organized church to use economic pressure to enforce its demands upon business then surely

the leaders of the Church have no right to criticize an individual donor for refusing to support boards and agencies which are using the Church's money to promote causes the donor is conscientiously opposed to supporting.

We would urge all of our members, however, to recognize that God's share of the money entrusted to them should be used to further His work on earth. It would be a tragedy if Concerned Presbyterians simply stopped giving, as a few individual donors have already done. There are many synod and presbytery causes which merit our enthusiastic support. If the General Assembly can approve gifts by the boards and agencies to non-Presbyterian, and even non-Christian, causes then individual donors and church sessions can certainly give to evangelical causes which are doing a great work for the honor and glory of our Lord.

Any Concerned Presbyterian who feels that he cannot in good conscience support the program of some Assembly boards and agencies is free to direct that his funds be sent to other causes which he can conscientiously support.

Sessions which feel that they can no longer conscientiously support the programs of certain boards and agencies are free to send the church's undesignated benevolence gifts to presbytery or synod causes which they approve and to causes such as the Presbyterian Evangelistic Fellowship, Reformed Theological Seminary, *Presbyterian Journal*, Dr. Gutzke's radio ministry "The Bible for You," Billy Graham Evangelistic Association, Campus Crusades or other evangelistic ministries.

***An analysis of gifts shown in the 1967 Minutes reveals that members of 10 large conservative churches gave \$3.52 per capita to Assembly's boards and agencies compared with gifts of \$1.44 per capita from 10 large liberal churches.**

What Evangelicals Believe

EVANGELICALS believe the Bible's description of man's spiritual condition. They believe that man is lost without Christ, that he is separated from God by sin and threatened by an eternity without Him. They believe that a man's personal problems and the problems between a man and other men flow from the disruption of man's primary relationship with God. The same cause leads to tension between nations.

They believe that God has acted to redeem man to himself in Jesus Christ. They recognize that Christ's atoning death and triumphant resurrection from the dead are the greatest facts of history and that the proclamation of these events to all men is the primary task of Christians. They confess that faith in Christ brings peace with God, fellowship with the Father and with one another in the Holy Spirit, entrance into a new life of spiritual joy and moral growth through prayer, service, and a study of God's Word, and the assurance of a blessed life with Christ beyond the grave. Moreover, evangelicals believe that the vast majority of Christians in all ages have also believed these doctrines and have molded their lives around them.

Evangelicals also see the need for an extension of Christ's lordship over all areas of life and find here their impulse both for evangelism and for social concern. They recognize social concern as a biblical imperative and note that long before the more liberal churches and theologians jumped on their lopsided social-gospel bandwagon, the evangelicals were already active in the war against slavery and against child labor, in the establishment of schools, hospitals, and literacy campaigns in underdeveloped areas of the world, and in work for the deaf and the dumb and for prisoners. They are encouraged by many of their present efforts, particularly on the mission field, in the

ghettos of our major cities, and among the nation's youth. At the same time, they are increasingly aware of many failures in these areas and seek for a greater vision and a greater and more universal impact.

For evangelicals, however, social concern does not mean an endorsement of lawlessness, nor does it mean love apart from holiness or reconciliation apart from justice. It means the self-effacing and sacrificial demonstration of the love of Christ for the needy by Christians. Evangelicals rejoice that this, by God's grace and accompanied by the preaching of the Gospel, has often brought men into subjection to Christ and to the objective and righteous standards of his Word. To know Jesus Christ in this way is true freedom and the greatest human good.

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New "State of the Church"

THE tape version of the message *The State of the Church*, by Kenneth S. Keyes, president of Concerned Presbyterians, Inc., has been brought up to date with recent developments in the Church. It discusses many new changes proposed for the Presbyterian Church U.S., and other trends of which every member should be informed. These tapes are available to members of Concerned Presbyterians, Inc. only, on loan for three weeks without charge, or they may be purchased outright for \$4.50 each.

This same message in printed form also has been brought up-to-date, to include some new developments. Order your supply of the folder promptly, 10 for \$1., 100 for \$6., the cost of printing.

Our New Field Director

WE regret to report that George T. Peters — the dedicated ruling elder from Knoxville, Tennessee, who served as our Field Director for several years — died suddenly of a heart attack while he was on Concerned Presbyterians, Inc. business in Charleston, W. Va., during May. We are sure that he merited the accolade, "Well done, thou good and faithful servant" when he came face-to-face with our Lord.

God answered our prayers and provided us with a new Field Director in the person of Warren R. Wilson, a ruling elder from North Avenue Presbyterian Church, Atlanta. Mr. Wilson became a member of Concerned Presbyterians, Inc. in the early days of our movement. He is an attorney by profession, served as Lieutenant-Commander in the Navy in World War II and was called back to serve 18 months in the Far East during the Korean War. He recently completed 30 years of government service as Personnel Director and Manager of National Archives and Records Service in the southeastern states. He now will be devoting his entire time to helping our Presbytery Chairmen form effective working groups in their areas.

The Field Director's records, files, furniture and equipment were moved to Atlanta in June. Offices have been set up in the Wilson home at 160 Robin Hood Road, NE, Atlanta, Georgia.

The Death of a Nation

EVERY Concerned Presbyterian should obtain and read John A. Stormer's new paperbound book *The Death of a Nation*. Stormer is the author of *None Dare Call It Treason*. We have a supply of this book in our Miami office, 100 Biscayne Blvd., 33132, and you may have a copy for only 50¢ in stamps or coin. Better still, order several copies and put them in the hands of leaders in your local church. Order yours today!

George Thomas Peters

AT the recent meeting of Trustees and Presbytery Chairmen in Atlanta we took note of the providence of Almighty God in the calling of his servant, George T. Peters, to his Heavenly Home to rest from his labors, and we unanimously adopted the following resolution:

Resolution

In this, the first meeting of the Trustees of Concerned Presbyterians, Inc. since our friend George Thomas Peters was called to fellowship with his Master, we pause to remember:

That this man of faith was first of all a devoted servant of the Triune God, dependent upon Him for his very being and for guidance in all matters;

That this man was a dedicated churchman who gave exemplary leadership in his congregation as a Bible student and teacher, ruling elder and commissioner to the higher courts of the denomination;

That this Calvinist among Calvinists was so dedicated to the preservation of a vital and witnessing Presbyterian Church that he abandoned a comfortable and secure position to throw all of his energies into awakening the laity of our Church to their responsibilities to God;

That he traveled throughout the General Assembly and worked patiently with us all, listening as well as talking, informing, inspiring and wisely counseling — even unto his last day encouraging the brethren.

Remembering all this,

We praise God for George Peters' life among us, for his testimony, for his fellowship, and for his many accomplishments; and

We express our keen loss in his being taken from us but rejoice that God's "good and faithful servant" has gone on to the Church Triumphant; and,

We extend to his family our sympathy in their loss and assure them of our prayers and of our determination to continue to carry on the work to which George Thomas Peters gave his life.

Concern for God's Glory

DR. ARTHUR F. Glasser in an address to the Congress on the Church's Worldwide Mission said:

"The glory of God. A deep concern for that glory. Down through the history of the church one finds abundant evidence of this central motivation. Augustine, Luther, Calvin, even Johannes Sebastian Bach. But in our day we hear so little of it. If there is one overwhelming reason why I personally have the deepest of misgivings concerning the direction of the ecumenical movement today, it is on this issue. I have tried to master the vast and complicated literature of the spokesmen of the World Council of Churches. But I've almost never encountered the least reference, the least concern for God's glory. The blessing of mankind, yes. But God's glory, no. As a result I can only conclude that the ecumenical movement stands outside the Christian stream in which God Himself is deeply involved."

How Ridiculous Can We Get?

THE ARKANSAS DEMOCRAT reported that members of a dozen Presbyterian churches in the Little Rock area were subjected to "an experience in relating" when they gathered at the Auditorium for a union service on Sunday, May 5th.

Huge likenesses of President Johnson, Mao Tse-tung and Stokely Carmichael stared at them from a backdrop dominated by a cross faltering under a fiery mushroom

cloud. An American flag, fields of flowers and a dove of peace fluttered just above Mao's head. Offertory music included "Hey There, Friend of Mine" set to the tune of "Georgy Girl" and the protest song "The Times Are A-Changing."

Dr. John F. Anderson, Jr., Executive Secretary of our Board of National Ministries, delivered the sermon. He is reported to have told the congregation that Christians had to wake up to what was going on around them before the Church could be renewed.

We don't agree with many of the things Dr. Anderson says or does but we whole-heartedly agree that Christians need to wake up to what the liberals are trying to do to our Church.

One dedicated Christian expressed his feelings rather succinctly when he said, "How ridiculous can we get?"

Strange Bedfellows?

THE Episcopal Church is one of the denominations playing an active role in the Consultation on Church Union which is planning to create the super-church envisioned by the Blake-Pike plan.

Several years ago the Episcopal Diocese of Southern Ohio held a summer conference for its senior high youth. Each boy and girl attending was given a copy of J. D. Salinger's book *The Catcher in the Rye* and they were asked to read it before coming to the conference. This book is the story of a 16-year-old boy who ran away from home. It is full of filth, immorality and perversion. Blasphemy appears more than 500 times. In this book the boy refers to Catholic monks as "stupid bastards." Of Christ's disciples he says, "They annoy the hell out of me — I can't even stand ministers — they all have these Holy Joe voices — God, I hate that — they sound so phony." The boy's conversation about sex is lewd, indecent and obscene. He belittles and ridicules home, family and church.

Would you want your son or your daughter or your grandson or your granddaughter to attend a church-sponsored camp which used this filthy book for group discussion? This is what we can expect if we allow those in control to submerge our Church in the colossal super-church which will be dominated by liberals.

Another prime mover in the Consultation on Church Union is the United Methodist Church. Here's what the *Wall Street Journal* said about the Glide Methodist Church of San Francisco:

"The church holds 'soul jigs' — rock 'n' roll concerts — in its sanctuary. It sponsors a retreat for clergymen and homosexuals, a dance for male prostitutes. It hands out \$1,000. to hire Negro gang leaders as 'peace monitors' to help quell a race riot. 'We have come to grips with the world the way it is,' says the Rev. Cecil Williams, one of the church's ministers . . . Once it was a bulwark of conservative, Southern-based Protestantism. Now it is in the vanguard of an often controversial movement to bridge the wide gap between respectable, church-going society and

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the rootless, sometimes angry folks who populate rundown big-city neighborhoods. Those include the destitute, aged, and wayward youngsters, hipsters and homosexuals, drug addicts and resentful minority groups . . . Glide permitted the Vanguard, a group of young male prostitutes, to have a dance in the church. Glide also has made office space available to the Vanguard, helped them secure a club-room, and bought them furniture . . . Predictably, Glide's church services are unconventional by most standards. A recent sermon entitled "The Therapeutic Abortion Controversy" was given by an abortion defender, Dr. Edmund W. Overstreet, a medical school professor and chief of obstetrical and gynecological services at San Francisco General Hospital. Yesterday, Saul Alinsky, a radical organizer of the poor, gave the sermon . . ."

Still another active participant in the Consultation on Church Union is the United Church of Christ. Last December their magazine *Social Action* recommended the hiring of homosexuals as clergymen. Here is what they said:

"1. Homosexuality should be regarded not only as 'acceptable.' It may be GOD'S ANSWER TO OVER POPULATION. (!!!) (p. 35)

"2. Government security is no reason to bar homosexual persons from sensitive positions in the national defense. (p. 14)

"3. The church should cease whatever discrimination exists against homosexuals, per se, in admission to seminaries, in ordination and in employment of national denominational and local church staff." (p. 19).

YOU cannot strengthen the weak by weakening the strong. You cannot help the wage earner by pulling down the wage payer. You cannot further the brotherhood of man by encouraging class hatred. You cannot help the poor by destroying the rich. . . .

— Abraham Lincoln

C. P. in Church Budgets

MORE and more churches are putting Concerned Presbyterians, Inc., in their giving budgets. One large church is contributing \$3,600. to our work this year; another, \$2,400. The pastor of a 274-member church in North Carolina wrote us recently:

"Our congregation is quite concerned with many of the trends and pronouncements in our beloved Church. We would like to thank you for your faithful witness in bringing to light many of the policies and programs.

"You will find enclosed a check for \$100. from the congregation of our church to help in the expenses of Concerned Presbyterians. We are also glad that you did not disband at the request of the recent General Assembly. We trust that you will continue to be the faithful voice in behalf of those of us who hold to the Reformed Faith."

Officers of "concerned" churches are asked to keep our program in mind when they prepare their church budgets for the coming year.

Religion's Impact Waning

A RECENT Gallup poll reported that in 1957 only 14% of the persons interviewed thought religion was losing ground in our United States society. Today 67% feel that the impact of religion is waning.

Mr. Gallup stated that those who believe religion is losing its influence generally give one of four reasons:

1. **Young people are losing interest in formal religion; other influences are becoming more meaningful.**
2. **Growing crime, immorality and violence.**
3. **Materialistic distractions.**
4. **The Church is not playing its proper role**

continued on back page

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

Please send information about Concerned Presbyterians, Inc. to the following members of the Presbyterian Church U.S.:

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100 Biscayne Blvd., Miami, Florida 33132

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I AM CONCERNED about present trends in the Presbyterian Church, U.S. Please enroll me as a member of Concerned Presbyterians, Inc. and send me your Bulletins and other literature.

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--

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Religion's Impact . . .

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(some say that the Church is not keeping up with the times, but as many say that it is too involved in social and political issues).

Surveys made in the 11-year span asked this question of a representative cross-section of the nation, embracing all religions in true proportion to the numbers of their followers: "At the present time, do you think religion as a whole is increasing its influence on American life, or losing its influence?"

Here is the result of the poll:

	1957	1962	1965	1967	1968
Increasing its influence	69	45	1	23	18
Losing its influence	14	31	45	57	67
No difference	10	17	13	14	33
No opinion	7	7	9	6	7

67% of church-goers felt that the Church is losing its influence. Analyzing the four reasons given by those who believe the Church is losing ground, Concerned Presbyterians would point out:

1. In churches which are faithfully preaching the gospel young people are not losing their interest. It is primarily in those churches where the saving gospel of our Lord has been subordinated to involving the Church in social, economic and political issues where young people are losing interest. When the Church speaks out on Vietnam, Rhodesia, labor problems and other matters in which the Church lacks competency it is not surprising that young people should question the Church's competency to meet

other issues of our day.

2. Most of the major denominations must bear their full share of responsibility for the growing crime, immorality and violence which is so prevalent in America today. Church leaders have encouraged crime by condoning the violation of laws, they have encouraged immorality by promoting the idea that pre-marital and extra-marital sexual relations are permissible if they are prompted by love. And they have encouraged violence by taking the position that violence is necessary when other means fail.

3. By and large most church members feel that when the Church subordinates the preaching of the Good News of salvation to involvement in the world it is not playing its proper role. Our own denomination has evidenced so little concern for evangelism in recent years that it became necessary to form a separate organization — the Presbyterian Evangelistic Fellowship — to enlist and to provide the necessary support for full-time evangelists to serve the Church. The remarkable growth of this organization from two to nine evangelists in a very few years — proves conclusively that the present leadership was failing to provide this all-important service. The fellowship is supported by dedicated laymen and churches.

4. The leadership of the Church cannot be blamed for the fourth reason — materialistic distractions. If we are to be honest, we who sit in the pews must plead guilty to violating what Christ said was the most important of all the Commandments — to love the Lord our God with all of our hearts, minds and strength. We have been so occupied with our jobs, our businesses, our sports and pleasure and our social lives that we have failed to give God the first priority. If the Church is to return to its basic mission, revival must start with us.

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