



*"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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Majority of Presbyteries Vote "No" Union Amendments Defeated

IN the opinion of many members of the Presbyterian U. S. constituency, Tuesday, February 17th, will go down in history as one of the most important days in the history of our beloved Church. That was the day when the presbyteries of Nashville and Southwest Georgia cast the deciding votes which defeated the Union Synods and Presbyteries amendments *by a majority vote*.

We had been confident all along that the amendments would not be approved by the three-fourths vote which Assembly's Permanent Judicial Commission ruled would be necessary but we did not anticipate that a majority of the presbyteries would vote against the amendments. We are grateful to God that so many presbyteries realized the inherent dangers in this attempt of the liberals to fragmentize the Church.

Many believe that this vote could well mark the turning point in our struggle to return the leadership of the Church to men who believe that its primary mission is to win the unsaved to Christ. We owe a deep debt of gratitude to our presbytery and area chairmen and the members of their committees who worked long and hard to encourage informed ruling elders to stand up and be counted at their presbytery meetings; to our Field Directors Warren R. Wilson and Joseph B. Nalls, who gave of themselves so generously; and to Col. Roy LeCraw and other speakers who traveled far and wide at their own expense to acquaint officers and laymen with the nature of the crisis facing our Church.

A sincere tribute is also due to those of our brethren, both ministers and ruling elders who, though not always in sympathy with the goals of Concerned Presbyterians, Inc., voted their conscientious constitutional convictions and helped to win this significant victory for the Faith and Order of the Church. Without such assistance we could never have defeated the amendments by a majority vote. And we must not overlook the dedicated women in our Miami and Atlanta offices who labored diligently to get the necessary information into the hands of our people. This vote would not have been possible without their support.

We think this vote should make three things crystal-clear to our brethren in the liberal camp:

1. There is a mounting tide of opposition to many of the things which the present liberal leadership is doing — their youth conferences and conventions where blasphemy is not only condoned but encouraged, their psychedelic communion services, their efforts to force piecemeal union by a method which would violate the

Church's Constitution, their involvement of the Church in political, economic and social issues to the detriment of the primary mission of the Church.

2. When informed regarding issues which vitally affect the future of the Church, ruling elders as well as ministers can be counted on to assume their responsibilities and vote their convictions in the Church courts.

3. The liberals will *never* in the foreseeable future be able to muster the three-fourths vote of the presbyteries which they would need to take the Church into the super-church being planned by the Consultation on Church Union. If our presbyteries will not approve union with the UPUSA or other reformed bodies they could hardly be expected to approve union with Methodists, Episcopalians and other denominations whose doctrines and order differ radically from ours.

Now that the Church has spoken so decisively on this matter it is hoped that the 1969 General Assembly will recognize the futility of continuing our participation in COCU. It now seems rather incongruous to have a minister of our Church serving as Chairman of the Committee drafting the plan for merging our denomination in the proposed super-church. Let us be much in prayer that the Mobile Assembly will vote to withdraw from the Consultation on Church Union.

Elders at the Center of Power

JOHN R. Yost, a Ruling Elder in the First Presbyterian Church of Princeton, New Jersey, wrote the following in an article for Vanguard, a bulletin for church officers published by the UPUSA Board of Christian Education. We commend its practical suggestions to ruling elders in our Church.

Convince yourself that our order of government is sound, worth preserving, and worth participating in. A careful study of our polity will enhance your respect for it. It combines freedom and order in a remarkable way.

Refuse to let your session take a casual attitude toward elder participation in presbytery. None of this "If anyone is free next Tuesday, I'll be glad to take him along." Send your most able representative. Include in your session structure a committee for presbytery, with the same status as those on stewardship, education, and worship.

Go to presbytery yourself and lobby, politic, and
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insist that presbytery meet evenings or Saturdays as some already do in order that elders may become full participants. Don't take "no" for an answer. If a clergyman says it is important enough for you to take the day off from work, suggest holding presbytery on Sunday and letting him get a guest preacher.

Work within the structure, as a responsible and voting member, to reform the agenda, to have substantive issues discussed, to have presbyteries really counsel churches on how to serve their people and their communities.

Get involved in the work of the committees. The controlling decisions are often made in committees and small groups which meet between the stated sessions. Here is where one's voice can be heard and one's influence felt.

In these ways laymen can help remove a lot of the fuzz from the structure. They can take part in a ministry of the laity that helps to use church order in the way it should be used—to be an instrument of mission, service, and love to a hungry world.

N.C.C. Action Wins Communist Praise

ON February 21, 1968, the General Board of the National Council of Churches issued a policy statement which urged the United States—

1. To acknowledge that Red China has "legitimate interests in Asia," to avoid provocative military actions directed against them and to take positive steps to bring this nation which is bent on destroying the peace of the world into the international community.

2. The recognition of the German Democratic Republic—East Germany—and the Government of Cuba.

3. The removal of restrictions against imports from Communist countries and against exports of non-military, non-strategic goods to Communist countries.

4. The removal of restrictions on cultural exchanges so that Soviet visits to the U. S. will not be limited by Soviet unwillingness to accept U.S. visitors.

On February 27, 1968, *The Worker*—the paper of the Communist Party U.S.A.—had a front page story giving the N. C. C. high praise for issuing the policy statement.

Approach—a paper issued jointly by the National Council of Churches and the United Presbyterian Church—recently reported an interview with Gus Hall, national secretary of the Communist Party U.S.A.. It quoted Hall as saying:

"Communism and the Church share so many goals that they ought to exist for one another. Our fight is not with God, it's with Capitalism and all that Capitalism has done to oppress people.

"Communist goals are almost identical with those espoused by the liberal Church. We can—we should—work together for the same things.

"A Socialist State can indeed happen in this country—there's no doubt about it. We can live together in a Socialist nation."

If the United States is ever destroyed by the Communist conspiracy, the National Council of Churches and the World Council in their drive to establish a One-World church and a One-World Government will have played an important role in the undermining of our Nation.

Pray! Pray! Pray!

THE General Assembly will be meeting in Mobile, Alabama, from April 24-30. We should all be praying daily from now until the Assembly ends that the Commissioners chosen to represent our Church in this crucial Assembly will be fully informed regarding the controversial issues and will speak out courageously when these issues are discussed. We would urge all Concerned Presbyterians to invite friends to their homes for daily prayer meetings while the Assembly is in session, asking that God's Holy Spirit guide and direct the decisions of the Assembly on the crucial issues confronting the Church.

Will Revival Come?

THROUGHOUT its history the Church has often been a suffering Church even while it has been a powerfully witnessing Church. Today for the most part it is neither. It is a confused Church, an impotent Church, a directionless Church. It seems unsure of its calling and unsure of its destiny. In the midst of the swirling currents of dissatisfaction and riptides of dissent in our times, it seems to have little to say. Therefore it has become the object of the world's scorn.

Like the Laodicean church, the Church of the sixties asserts, "I am rich, I have prospered, and I need nothing"—not knowing that it is "wretched, pitiable, poor, blind, and naked." It does not serve the world as it should because it is spiritually depressed and lethargic, if not fast asleep. It desperately needs to be quickened by God, but it will not meet the conditions for quickening. It seems too rebellious to repent, too proud to pray, too haughty to humble itself, too spoiled to seek God's renewing mercy.

Would it be too bold to say that there are signs that God is pronouncing judgment by abandonment? That he is permitting the Church to go its own way? Surely it is true that God's hand is not shortened so that it cannot save. Nor is his ear heavy so that he cannot hear. But might not God be saying, "I was ready to be sought by those who did not ask for me; I was ready to be found by those who did not seek me. I said, 'Here am I, here am I,' to a nation that did not call on my name" (Isa. 65:1)?

There will be no spiritual awakening outside the Church until first there is a revival of true religion inside the Church. God is always ready to bring renewal. He did it again and again in the Old Testament when his people had drawn away from him. He has done it again and again in the last two thousand years, especially in Western Christendom. But revival has not come in our day and it will not come—until God's people

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"humble themselves, and pray, and seek [God's] face, and turn from their wicked ways." When this happens, God promises, "then will I hear from heaven, and will forgive their sin, and will heal their land."

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Controversy Rising Over Move Toward One Super Church

One Minister's View of COCU

By The Rev. Ralph G. Turnbull

All too often we read optimistic appraisals of the movement for church union. These are apt to give the false impression that all church people are for such a movement. It becomes necessary for other points of view to be expressed, lest the silence is interpreted as a vote for union and ecumenicity.

The only organized Protestant church group in the United States striving for union is the Consultation on Church Union (COCU), comprised of representatives of the major denominations. The individuals spearheading this drive, for the most part, are officials, executives and leaders in Protestantism who do not always represent the thinking and convictions of the vast majority of church people at the grass roots level.

Bishops Essential

COCU looks forward to a united organization and a one-church structure based upon certain assumptions. In the publications and reports — Consultation on Church Union and Digest of the Proceedings — the basis of proposed union is that of the Bishopric as an essential item. This already has been agreed upon by these representatives and before any discussion or decision by member denominations. This is an illustration of the "bargaining" process by which historic convictions can be whittled away and the stage set for the ultimate surrender of denominational beliefs which were the hallmark of their history and mission

Super-Church Justified

Such a church union is thought of by many in terms of the ten denominations joining with the Eastern Orthodox and the Church of Rome. The present blueprint is that of a "super-church" body which would dominate the religious life of our country.

The craze for "union" is justified as the fulfillment of our Lord's Prayer in John's Gospel 17:11: "That they all may be one" — a misinterpretation of the teaching of that passage. There the UNITY is one that is "in the truth" and not an organizational union of expediency and compromise of belief. Christians of all groups have been united in their faith and mission for centuries, working through a variety of denominations and fellowships. This is a fact in our day and these differences are not sinful (as some suggest) but the inevitable expression of different forms of government, worship, and service. There IS unity in diversity.

The lessons of history seem to be forgotten. Once we had a united church of Europe and this brought corruption and darkness. The Reformation was a necessity to bring renewal and revival of historic, Biblical Christianity. The Renaissance and Reformation marked the watershed of Biblical Christianity, Missionary outreach, Social and Political freedom and reform as the

precursor of all modern, intellectual, and scientific acceleration.

New Hierarchy of Power

Should another united organization swallow up the religious life of our time, we might well fear the rise of another hierarchy of power which would not brook the democratic expression of other points of view. A monolithic structure of this kind would cripple and stifle the spiritual and moral advance of the universal church. At that point, another Reformation would be needed.

What of those church people in all denominations who would not vote for union? Their long and historic belief in preferring to continue as in the past should be recognized as an inalienable right of their religious and civic freedoms to choose and so live. *A vote by the people at the grass roots* is the only valid way to find out who is really for union and who is not. Unions bought by the dilution of doctrine; the refusal to accept the authority of the Word of God; the compromise of agreeing to hierarchical forms of government; and the loss of democratic religious rights, would be the selling of our spiritual birthright.

Unity in Christ

We believe in united, cooperative service with other Christians. They believe in their unity in Christ. Each to his own preference in government, worship, and mission.

We wish our brethren well in their desire to come closer together in fellowship as COCU envisages. We regret that in these deliberations there is no place for those of us who adhere to the historic, Biblical, and evangelical emphasis of the Christian Faith.

The Rev. Mr. Turnbull is pastor of the First Presbyterian Church of Seattle.

This article appeared in a recent issue of The Presbyterian Layman; reprinted by permission.

Organizing Local C. P. Chapter

WE are frequently asked, "How do we go about organizing a local chapter of Concerned Presbyterians?" Here are a few practical suggestions:

1. Some one person must take the initiative by inviting a few members known to be concerned about the present trends in the Church to meet and discuss the feasibility of organizing a chapter. At this meeting the Statement of Purpose and Policy of Concerned Presbyterians, Inc., should be read, for it is essential that all members reach mutual agreement as to their purpose and the policies to be pursued. You will find this clear-cut statement in our booklet "Are YOU a Concerned Presbyterian?"

2. Elect a temporary Chairman and Vice Chairman to go before the Session of the church and ask permission to form a chapter of Concerned Presbyterians in your church. If the Session grants this permission, invite all the members of your church to attend an organization meeting at which the purpose of organizing is fully explained. Invite all who are interested to sign a membership card or enrollment sheet and send the cards or sheets to our Miami office so all will receive our literature and Bulletins.

3. Plan to have a membership meeting at least once a month to discuss current developments in the Church. Taped talks by Concerned Presbyterians leaders can be

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used effectively in these meetings. Our Speakers Bureau, headed by Col. Roy LeCraw (Atlanta office), will supply a speaker occasionally if your group is of sufficient size to warrant the expense.

4. To form a local chapter without the approval of your Session would be contrary to our Presbyterian Form of Government. If your Session is not sympathetic to our program DO NOT form a chapter in your local church. All organizations within a local church are under the control of the Session of the church.

If your Session forbids the formation of a chapter in your local church, you are at liberty to form a city-wide or presbytery-wide organization in which those who are "concerned" in your local church could have a part. There is nothing in our Book of Church Order which restricts the liberty of individual Christians to actively participate in a larger group.

5. Send us the names and addresses of the ruling elders, deacons, Sunday School teachers and leaders of the youth work in your church so we can send them our literature and Bulletins. Some of those who oppose our lay movement have sought to create the impression that it is unconstitutional for individuals or groups of individuals to circularize the officers and members of local churches. This is not true. The 1966 Assembly specifically stated that we have this right.

6. Concerned Presbyterians, Inc. believes that it is important that all lay members of the Church and especially the Ruling Elders who represent the local church at Presbytery know both sides of the controversial issues which confront our Church today. They are getting only one side in most of the official literature. Concerned Presbyterians should make their views known to the leaders in each local church. They should seek to have dedicated men who believe that the primary mission of the Church is to lead the lost to Christ elected as officers in every local church. They should encourage their Sessions to have informed Ruling Elders represent the church at every meeting of Presbytery and Synod.

7. Concerned Presbyterians should encourage their Sessions to sponsor classes to train laymen in the Westminster Confession of Faith so that they will know what the Church believes. Ruling Elders need to be better informed regarding their responsibilities — need to know how to properly initiate actions in Synod and Presbytery.

8. Concerned Presbyterians should encourage their Sessions to hold an evangelistic meeting at least once a year and to promote training classes in Personal Evangelism so that all lay members may carry out the Great Commission given us by our Lord.

Slanders and Libels

THE General Assembly has authorized an interboard committee to deal with attacks upon the agencies of the General Assembly, making particular reply to those deemed untrue to fact. There could well be such a committee to reply to slanders and libels wherever found. Conservatives could stand some of this kind of protection.

In a recent sermon it was charged that Concerned Presbyterians constitute a "modern heresy." Charges are hurled that are completely unfounded. Here are examples:

1. It is charged that Concerned Presbyterians wish our churches to "refuse to support the work of our General Assembly . . . refuse support to our missionaries abroad." Concerned Presbyterians have suggested the

wisdom of designating the gifts that are made to the boards of the church, but they have been also mindful of the needs of our missionaries and have insisted that we should continue to maintain them in their work. To advocate selectivity in giving is an entirely different thing from cutting off support to the agencies of the denomination. It is bearing false witness to charge that Concerned Presbyterians advocate a boycott of the work of the General Assembly.

2. It is charged that Concerned Presbyterians "would refuse support to our missionaries here at home, laboring in the country and in the cities, because they themselves are unable to change, because they are unable to accept any new ideas as the ways in which the Gospel can be proclaimed." What a sweeping and unfounded accusation. Church extension efforts are as faithfully supported by Concerned Presbyterians as by anybody else. This does not mean that certain experimental undertakings elicit enthusiasm. Some of them are subject to criticism as void of Gospel significance. The things that are new are not always true.

3. It is alleged that Concerned Presbyterians will not give to anything "that differs from the faith of their fathers as it was proclaimed in the seventeenth century." Concerned Presbyterians are convinced that the Westminster Confession accurately states the Biblical faith. Concerned Presbyterians are aware that new techniques in spreading the faith of their fathers need constantly to be developed. They are devoted to radio and television as such techniques. They are devoted to rescue work that relies upon the dynamic of the Gospel of Christ. They insist that every ministry must be performed in the Name of the Lord Jesus.

4. Concerned Presbyterians are accused of believing "that God stopped acting when the canon of the Bible was recognized. They do not believe that God is active in the world today." This is to talk nonsense. The special revelation of God is embodied in the Bible. Throughout the centuries God has been at work blessing His word to the hearts of men and using redeemed men as His witnesses and His agents of transformation of human society. To suggest that Concerned Presbyterians deny the reality of the working of the Holy Spirit in leading men to the mission field and to the pastorate is to be guilty of unconscionable slander and libel. How can a minister of our denomination descend to this?

5. The epithet "schismatic" is applied to Concerned Presbyterians. This is just exactly what Concerned Presbyterians are farthest from being. They are for the Church. They are for the historic Southern Presbyterian Church. They are for the preservation of the Southern Presbyterian Church. They are for the propagation of the doctrine of the Southern Presbyterian Church, which is the Westminster Confession of Faith. They are against the rending of the Southern Presbyterian Church by a permissive attitude toward modern unbelief. They are against uniting the Southern Presbyterian Church to the massive COCU body with its Episcopal order and its vague, least common denominator theology. While they deny that cooperation with the denominational program is the test of unity and loyalty, they would have no greater pleasure than being able fully to cooperate with such a program. Let the program be loyal to the Confession and there would be no hesitancy in giving it full backing. In ancient Israel the prophet of God was called the one who troubled Israel, but he adequately turned the accusation upon the accusers when he exposed their departure from the faith of Jehovah. The issue is still first of all loyalty to the faith. The bond of unity is a common loyalty to the faith once delivered to the saints.

Blasphemy In the Church

THE February issue of *The Concerned Presbyterian* was already on the press when we learned of the outrageous happenings at the Quadrennial Student Convention held in Atlanta between Christmas and New Year's. This convention was fully reported in the *Presbyterian Journal* and we will not take the space to give the details here. Suffice it to say that the liberal leadership struck a new low at this meeting. If you are not aware of what happened, write the *Presbyterian Journal*, Weaverville, N. C. 28787, and ask them to mail you a copy of their January 22, 1969, issue.

That blasphemy was not only condoned but actually encouraged by adult leaders who planned the convention is evidenced by their having the young people sing this song, the words and music of which were in the printed program. The song originally appeared in a song book entitled "New Hymns for a New Day" published by the Youth Department of the World Council of Churches—

Friday Morning

**It was on a Friday morning that they took me
from the cell,**

**And I saw they had a carpenter to crucify
as well.**

**You can blame it on to Pilate, You can blame
it on the Jews,**

**You can blame it on the devil, It's God I
accuse.**

**You can blame it on to Adam, You can blame
it on to Eve,**

**You can blame it on the apple, but that I
can't believe.**

**It was God that made the devil, and the
woman and the man,**

**And there wouldn't be an apple if it wasn't
in the plan.**

**Now Barrabas was a killer, and they let
Barrabas go,**

**But you are being crucified for nothing here
below.**

**But God is up in heaven and he doesn't do a
thing,**

**With a million angels watching, and they
never move a wing.**

**To hell with Jehovah, to the Carpenter I said;
I wish that a carpenter had made this world
instead.**

**Goodby and good luck to you, our way will
soon divide.**

**Remember me in heaven, the man you hung
beside.**

CHORUS:

**It's God they ought to crucify, instead of you
and me,**

I said to the carpenter, a-hanging on the tree.

The unspeakable obscenity which the adult leaders allowed to remain on the platform in full view of the 600 students throughout the Saturday morning session has stirred dedicated church officers and members as nothing has ever stirred them before.

Three young men from Beaumont, Texas, who attended wrote: "It seems to us that the planned purpose of this convention (might have been): (1) To blas-

pheme the Name of the Lord God, (2) To completely destroy any sense of morality in the youth of the Presbyterian Church."

The convention was authorized by the General Assembly and sponsored by the General Council and the boards of World Missions and Christian Education. Dr. J. Randolph Taylor and the Rev. Herbert Meza were overall chairmen. Dr. David W. A. Taylor was program chairman.

It came as a real shock to some ministers and church officers (who to date have not been too sympathetic to the program of Concerned Presbyterians, Inc.) to realize that men occupying sensitive positions on our boards and agencies would openly encourage our young people to sing "To hell with Jehovah" and "It's God they ought to crucify."

Billy Graham Calls Church Back

ONLY a healthy Church can help a sick world. *Much of our social action today is nothing but sheer humanism.* I am convinced that we cannot save the world until we ourselves are first saved. We can't change the world until we, as members of the Church, have been transformed by the power of Christ. We can't redeem society until we ourselves have first been redeemed by Christ.

In the Church there are those, though, who hold that evangelism should be reinterpreted along the lines of social engineering, political pressure, and even violent revolution. We are told, "That's the way to get things done." We are witnessing today the greatest emphasis ever by ecclesiastical organizations on pronouncements, lobbying, picketing, demonstrating, and even now a call to violence to bring about social and political change in America. Certain Church leaders feel that society must be compelled to submit to their ideas of social change. They say that this is the major part of the Christian mission.

We may try to legislate Christian behavior, but we soon find man himself remains unchanged. I believe that the changing of man's heart is the primary mission of the Church. The only way to change men is to get them converted to Christ. Then they will have the capacity to live up to the Christian command to "love thy neighbor as thyself" (Mark 12:31).

We as Christians have two responsibilities. First, to proclaim the Gospel of Christ as the only answer to man's deepest needs; and secondly, to apply as best we can the principles of Christ to the social conditions around us. The world may argue against a creed, but it cannot argue against changed lives. This is what the simple Gospel of Christ does when preached and proclaimed in the power and authority of the Holy Spirit.

I would call the Church today back to its main task of proclaiming Christ and Him crucified, Who can change lives and meet the deepest spiritual needs of mankind, as the only panacea for the problems that face the world.

Excerpted from "Hour of Decision" broadcast of Feb. 18, 1968, entitled "To Change The Church Today." Reprinted with permission from the Billy Graham Evangelistic Association.

"TO think of changing the world by changing the people in it may be an act of great faith; to talk of changing the world without changing the people in it is an act of lunacy."

—Lord Eustace Percy

Non-Marital Sex and Pill Condoned

THE January 8, 1969, issue of *Christian Century*—generally considered to be the unofficial voice of the liberals—carried an article entitled “Understanding Sex in the Age of the Pill.” It was written by a young minister of our Church—a member of Louisiana Presbytery—who was graduated from our Austin Theological Seminary in 1967 and is now studying for his Ph.D. at Graduate Theological Union in Berkeley, California.

Here are some of the things he wrote:

1. “The Church’s second major error in its attempt to deal with sex is its insistence that total abstinence is the only moral possibility for the unmarried Christian.”

2. “Sex, like chess, conversation and the stock market, is, in and of itself morally neutral. This means that all sex outside of marriage is not bad. Non-marital sex, then, can be good . . .”

3. “In the time of Jesus and throughout the nearly two milleniums of the Church’s life the teaching that sex should be reserved for marriage was sound, since the begetting of children outside of marriage was (and is) socially undesirable. But such a sweeping rule is no longer needed. Avoidance of non-marital sex will not ALWAYS be best for ALL people—indeed the very opposite can be and sometimes is the case.”

4. “For some time now theologians of ‘liberal bent’ have been hinting at the emergence of a ‘new morality.’ They have been brave enough to say that non-marital sex is not necessarily wrong. Now we must go further and proclaim that, properly understood and lovingly practiced, sex outside of marriage is indeed a positive good. The Pill and the recent scientific discoveries that will follow it mean that for the first time non-marital sex can be a loving impersonal relationship.”

This is the first instance which has come to our attention where a minister of our Church has openly advocated the violation of the clear teaching of the Bible in regard to sex. Is there any doubt as to the consequences should this man be placed where he can affect the lives of many of our young people?

There are numerous calls throughout the Church for appropriate action against ministers and laymen who violate their ordination vows or whose actions and statements are deemed contrary to the peace and purity of the Church. Some action is clearly indicated here.

"A Totally Different Gospel"

AS part of an article authored by Dr. Ilion T. Jones, these excerpts pinpoint a major problem in our churches today. Dr. Jones is Professor Emeritus of Practical Theology, San Francisco Theological Seminary.

“The religious press continually tells of disturbances that are seemingly due to the activities of the Christian revolutionists. We read of churches that are losing members, split into warring factions, unable to raise enough money to meet their operating budgets, unable to find ministers; of pastors forced to resign, or losing confidence and interest in preaching; of widespread complaints that the New Testament Gospel is no longer proclaimed from pulpits.

“Some of the new leaders offer a quick, stock explanation for these disturbances: ultra-conservatives, they

say, are still objecting to the old ‘social gospel,’ or to any application of Christian ideals to social problems. But that explanation does not fit the facts. Practically all our leading colleges and universities were established by churches to combat ignorance and illiteracy. Most denominations have established hospitals to fight sickness and disease and neighborhood centers in cities to minister to the victims of social ills and injustice. The foreign-missionary enterprise has used not only evangelists but also teachers, doctors and nurses, agricultural experts, and a variety of other professionals to minister to the needs of the whole man and of the total community.

“No, these Christians are not opposed to the application of the Gospel to social problems. They are opposed to the manifest misinterpretation of the New Testament Gospel and its displacement with a totally different gospel.”

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Why PCUS Members Enroll

WITH the stream of enrollments received by Concerned Presbyterians, Inc. comes voluminous mail expressing heart cries of concern. The following letter voices typical reasons given by other members of the Presbyterian Church U.S. when they enroll:

“Please enroll me in Concerned Presbyterians, Inc. Thank God someone is concerned! As a student at one of our more liberal colleges, I am quite aware of the decay in which our Church is struggling. My home minister is a liberal, my Bible teacher is practically an agnostic, and sometimes I wonder where there is room for me to stand in the Presbyterian Church. But organizations such as ours and magazines such as the *Journal* give me much hope for the future. I can still truthfully say that I am *extremely* proud and happy to be a Presbyterian. Thanks so much, and God bless you.”

For Spiritual Regeneration; And Compassion Too

OUR opponents have attempted to create the impression that Concerned Presbyterians are opposed to all efforts to improve society. This is not true. Evangelical Christians have always been in the forefront of most movements to build hospitals, orphanages and schools, to provide food and clothing for the needy, to supply material relief when catastrophies make people homeless and helpless and in a variety of other ways have sought to change the social implications of the Gospel.

Compassion and generosity are inherent in Christian commitment. What *we* oppose is this effort by the liberals to place the Church’s *main* emphasis on trying to improve society, relegating the Church’s all-important primary mission of winning the lost to Christ to a secondary place in its teaching and preaching.

Trying to reconcile man to man without first reconciling man to God has *never* worked. But history abounds with evidence of how the Gospel has changed society. Headhunting cannibals became peaceful citizens, drunkards sobered up to become good husbands and fathers; drug addicts were delivered from their addiction; thieves stopped stealing. To effectively change society man must first be redeemed. If the Christian Church fails in its primary mission of preaching the Good News of salvation to those who do not know Jesus Christ there is little hope for the world.

Gallup Poll on Churches

LAST spring the Gallup Poll interviewed 1,500 persons asking their views on church involvement in political and social issues. They were asked this question: "Should the churches keep out of political and social matters—or should they express their views on day-to-day social and political questions?"

53% said the churches should keep out, 40% said they should express their views, 7% had no opinion. In a similar poll in 1957 44% said the churches should keep out, 47% said they should express their views, 9% had no opinion.

Reasons given by those who think churches should not speak out fell into three categories: (1) the first duty of churches is to comfort the individual; (2) ministers do not have the kind of background or training needed to deal with social and political problems; and (3) churches should concentrate on raising the levels of religious belief and practice.

Most Concerned Presbyterians believe that the primary mission of the Church is to lead the lost to Christ and to encourage believers in the faith. It is good to know that this view was upheld, not by a small minority but by the *majority* of those contacted in the Gallup Poll.

IN a recent bulletin to the members of his congregation one dedicated pastor had this to say about Concerned Presbyterians, Inc.:

"Several of you have asked me concerning the 'Concerned Presbyterian' organization you have been reading and hearing so much about. I must say that I find myself in agreement with the evaluations, purposes, and

aims of this organization. If you find yourself in agreement with its statement of belief, you would do well to join. *I believe it to be the last real hope of the Presbyterian Church U.S., humanly speaking.*"

Quotable Quotes

"MINISTERS [should] take care to avoid officiously intermeddling in civil affairs. A minister should be separated and set apart for his own work; he should be consecrated to his office . . . It is still more sinful and dangerous for them to desire or to claim direction of such matters as fall within the province of the civil magistrate. When our blessed Savior says, 'My kingdom is not of this world,' he plainly intimates to his disciples that they have no title to intermeddle with state affairs."

The Rev. John Witherspoon, a Presbyterian minister, President of the College of New Jersey which later became Princeton University, was the only clergyman to sign the Declaration of Independence. He has been called "The Founder of American Presbyterianism." The quote above comes from one of his sermons.

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. You cannot keep out of trouble by spending more than you earn. You cannot build character and courage by taking away man's initiative and independence. You cannot help men permanently by doing for them what they could and should do for themselves.

— Abraham Lincoln

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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A Colossal Myth

THE Rev. Edward L. R. Elson, LLD, pastor of the National Presbyterian Church, Washington, D.C., wrote recently in *The Presbyterian Layman*:

"Nothing is more disillusioning, and indeed downright discouraging than to expect better results from society than we are likely to get. At a recent Presbytery meeting we were all admonished to strip ourselves of the old myth of the self-made man and the economic rewards of and personal satisfactions derived from hard work. At the same time, the speaker was pleading for a full stomach, a suit of clothes, good shoes, and a guaranteed annual income of \$6,000 per year for every human being.

That, I submit, is not only a colossal myth but also stark Christian heresy—the assumption that a full stomach, a suit of clothes, a pair of shoes, and so many thousand dollars a year produce a better man, and therefore a better world. People who have had all of these things, and more too, have demonstrated hate, injustice, arrogance, and viciousness.

Changed People

"It is the essence of the Gospel that changed people can make a better world. Changed people with the dynamic message of the Gospel went out across an ancient world, not with a sociological blueprint but by proclaiming the good news of the Gospel of God validated by the resurrected Savior, and by that message did, in fact, transform an ancient pagan world—banishing slavery, uplifting womanhood, eliminating false deities, dethroning unjust rulers. Changed people do make a difference in the world. With this, the Christian who knows his history must be in agreement."

The Fellowship Of Concern

LAST May the Fellowship of Concern—the organization of the radical liberal wing of the Church—announced with considerable fanfare that they were acceding to the request of Moderator Marshall C. Dendy and had dissolved and disbursed all their funds. The same issue of the *Presbyterian Outlook* which announced their disbanding reported that they planned to carry on their work in "decentralized task forces." They even named the chairmen of task forces.

A recent bulletin of Strathmoor Presbyterian Church (Louisville, Ky.) stated that former members of the FOC had been "asked to join 15 former leaders in a new, unnamed movement by signing a 'Statement of Purpose and Commitment.'" The Rev. Patrick D. Miller, Jr., of Richmond reported that by mid-August nearly 300 had signed. A communication to former members said "specific activities will be carried forward by small groups as agreed earlier."

This "dissolution" was a sham. Its primary purpose was to embarrass Concerned Presbyterians because we refused the moderator's request that we disband. The tragic condition of our Church today has been brought about by this relatively small but very determined group of radical liberals. We hope and pray that the recent vote rejecting the Union Synods and Presbyteries amendments has finally convinced them that the tide has turned—that our Church will no longer submit to the domination and control of a few hundred radicals whose thinking does not reflect the thinking of the vast majority of the rank-and-file members of the PCUS.

THE CONCERNED PRESBYTERIAN

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to its Primary Mission—Winning the Unsaved for
Christ and Nurturing all Believers in the Faith*

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