



*"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*

100 BISCAYNE BLVD.

MIAMI, FLORIDA 33132

BULLETIN No. 13

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# The 1969 Mobile General Assembly

IF anyone still has any doubts about the direction in which the radical group in control is trying to take the Church, the decisions of the 109th General Assembly held in Mobile should completely dispel them. The Assembly . . .

a. Voted to have a committee appointed to draft a new Confession of Faith.

b. Voted to have the Moderator appoint a committee of 12 to meet with a similar committee from the UPUSA church to develop a plan of merger.

c. Sent to the Permanent Judicial Commission a request that the Book of Church Order be amended so that changes in the Confession of Faith and union with other bodies could be approved by a 2/3rds vote of the presbyteries instead of the 3/4ths vote now required.

d. Endorsed the concept of conscientious objection to combative service in a particular war which last year's Assembly had refused to endorse.

e. Approved a statement that law and order without justice is neither possible nor desirable.

f. Spent an hour debating the pros and cons of the proposed Anti-Ballistic Missile system and finally voted to urge the Government "to consider carefully the extreme danger of the possible intensification of the arms race through expansion of the Anti-Ballistic Missile system."

g. Adopted a statement to the effect that there is no contradiction between the theory of evolution and the Bible — reversing the time-honored position of our Church on evolution.

h. Approved a statement which said that "The knowledge explosion . . . has made parents educated before 1940 seem like immigrants from another country, their children better able to cope with the new society in which they are reared."

i. Ordered the 110th General Assembly which will meet in Memphis next year to hold a memorial service for Martin Luther King.

j. Refused to have the Church withdraw from the Consultation on Church Union — the Blake-Pike plan to unite 10 denominations in a colossal super-church, a union that would violate our Constitution which specifically forbids us to unite with bodies not "conformed to the doctrine and order of the Presbyterian Church U.S."

k. Commended the Board of National Minis-

tries which staged the Communion Service — New Style — at Montreat last summer. And it refused to criticize the Boards of World Missions and Christian Education for the program that they put on at the Quadrennial Youth Convention last December.

1. Three presbyteries had overtured the Assembly to censure Concerned Presbyterians, Inc. The Permanent Judicial Commission recommended that these overtures be answered in the negative pointing out that a previous Assembly had stated that "Freedom of expression on the part of an individual, groups of individuals and organiza-

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## *Come to Weaverville for Journal Day*

EVERY Concerned Presbyterian is invited and urged to come to Weaverville, N.C. (about seven miles north of Asheville on Highway 19) for Journal Day, Wednesday, August 6 — the annual rally for conservative "concerned" Presbyterians.

The morning program, starting at 9:30 A.M., will provide a spiritual feast. Walter D. Shepard, a missionary of our Church who recently served on the staff of the Board of World Missions, supervising our work in Africa and the Middle East, is coming from London to be the principal speaker. —The Rev. Andrew A. Jumper, pastor of the First Presbyterian Church of Lubbock, Texas, will speak on "The Person and Work of the Holy Spirit."

The afternoon program will be in charge of Concerned Presbyterians. You will hear inspiring messages from W. J. (Jack) Williamson, Secretary of Concerned Presbyterians, Inc., whose subject will be "The Actions of the General Assembly and Their Effect on the Life of the Church." Kenneth S. Keyes, President of Concerned Presbyterians, Inc., will present an encouraging report on "Our Progress to Date and Our Ultimate Victory." Joseph B. Nalls, Field Director, will tell us "How You Can Help in Your Presbytery."

Every Concerned Presbyterian should plan, if possible, to attend this meeting. Hotel or motel reservations in Asheville or Weaverville need to be made well in advance, as this is the peak of the season in this delightful mountain area.

# 1969 Assembly . . .

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tions of the Church to express convictions on matters pertaining to the well-being of the Church cannot be denied." The Commission stated that the Assembly does not have original jurisdiction over an organization like ours. Despite this ruling the Assembly adopted a resolution which said that the program and activities of Concerned Presbyterians, Inc. "do not constitute a valid pattern of Christian faithfulness for our people and the techniques and philosophies of Concerned Presbyterians do not promote the peace, unity, edification and purity of Christ's Church."

The General Assembly did not specify any concrete instance of the charges leveled against Concerned Presbyterians, Inc. There was not the slightest attempt to defend "a valid pattern of faithfulness" nor was there any disposition to spell out in detail those objectives or even those methods which specifically constitute a clear and palpable violation of the peace, purity and unity of the church.

We fully concede that in our efforts to maintain the Biblical and historic Calvinistic witness of our Reformed faith, we are committed to a purpose and a program which the liberal element within our denomination finds distasteful and has long since repudiated. In their own violation of their ordination vows they, not we, have corrupted the faith and have disturbed the peace of the church. There is a clash and a resulting controversy between those who are devoted to the concept of a strictly confessional church on the one hand and those who are concerned for the development of an inclusivistic church on the other. But since no one can deny, not even the liberals, that the historic position of our church has been one of doctrinal integrity in the tradition of high Calvinism, then surely the onus for creating friction and disharmony in the family of God falls squarely upon the shoulders of those who seek to radically remake and restructure the faith and order of our denomination.

The techniques and methods of Concerned Presbyterians are not sacrosanct. Since no court or agency of the church is infallible, so there is no court or organization within a particular communion which can at all times and in all places defend in every respect a particular way of doing things. We have always welcomed full and constructive criticism from any source. We want to do what is right. We want to do what is proper. We are fully committed to that which is Presbyterian. But we are not going to stand by idly and let a relatively small group of clever and determined non-presbyterian radicals subvert our church's testimony or compromise our corporate witness to that faith which we have in Christ.

## m. The Assembly rejected overtures from 16

### OFFICERS of

#### Concerned Presbyterians, Inc.

**Kenneth S. Keyes**  
President  
**Col. Roy LeCraw**  
Vice President

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

presbyteries asking that it refrain from enacting the Union Synods and Presbyteries amendments unless 3/4ths of the presbyteries voted approval.

The unethical tactics employed by the liberals to ramrod these amendments through revealed their true character and their determination to force their will upon the Church. Before the 1967 Assembly authorized the drafting of the amendments they sought the advice of the Permanent Judicial Commission. The Commission, remember, was appointed by the liberals in control but it has on it men of high character and unquestioned legal ability. Here is what the Commission said:

"What is asked is, in baldest terms, that the General Assembly delegate to lower courts by constitutional amendment a power that has heretofore been its most jealously guarded power . . .

"It should be pointed out at the outset that an amendment of this type involves issues that go far beyond the mere mechanics of polity. It does not seek simply to clarify something already explicit in or to add something new to the constitution. It involves a shift of power and a fundamental change in procedures that would leave in question the effect on some presently well-defined and efficiently executed responsibilities on the Assembly level.

"If it is the will of the General Assembly to delegate its power of union to lower courts, after 'the most serious consideration' of the issues involved, it must be remembered that the Constitution had hedged this power about with a requirement that any change be with the approval and recommendation of the General Assembly, the advice and consent of 3/4ths of the presbyteries, and the approval and enactment of a subsequent meeting of the General Assembly. Any attempt to circumvent this safeguard by ruling otherwise would seriously undermine the whole concept of constitutional government in our church. To be unquestionably constitutional, such amendments must have the advice and consent of 3/4ths of the presbyteries."

This statement makes it crystal-clear that the Permanent Judicial Commission felt that it would be a serious mistake for the Church to adopt the amendments. The 1967 Assembly, controlled as it was by the liberals, ignored this wise counsel and docketed the amendments for action by the 1968 Assembly, stipulating that a 3/4ths vote be required to pass them.

The 1968 Assembly ignored the opinion of the Commission that the passing of the amendments would be unwise and they reversed the 1967 Assembly's ruling that a 3/4ths vote be required to pass them. They sent the amendments to the presbyteries stipulating that they could be approved by a simple majority vote. It was clearly understood, however, that the opinion of the Permanent Judicial Commission would be presented to the presbyters before the vote was taken.

Instead of telling the presbyters who were to vote on the amendments what the Permanent Judicial Commission actually said, this is what was printed in the booklet containing the amendments and sent to each presbytery:

a. "The language of the intended amendments appears sufficient to accomplish their intended purposes.

b. "The Commission points out that the proposed drafts would entail a complete change from our present power vested in the highest court to power being given to presbyteries and synods."

This booklet failed to convey to the presbyters the true views of the Permanent Judicial Commission. It led them to think that the Commission raised no serious objections to the passage of the amendments. We are

sure that many presbyters voted for the amendments believing that the Commission had, in effect, approved them.

We felt reasonably certain that our opponents would not be able to muster the 3/4ths vote which the Commission had advised would be necessary to make their passage "unquestionably constitutional." We did not anticipate that they could be defeated if a simple majority vote was all that would be required. But when the presbyteries had voted and recorded their votes with the Stated Clerk of the General Assembly, we were pleasantly surprised to discover that the amendments for both union synods and union presbyteries had been defeated by a majority vote.

Concerned Presbyterians, Inc. cannot and does not claim all the credit for this achievement. Many ministers and ruling elders, who do not always see "eye-to-eye" with us on controversial issues, voted their convictions and helped to win this significant victory for the Faith and Order of our Church. Dr. H. Kerr Taylor's action in sending a letter to all of the Church's ministers urging them to vote against the amendments played a major part in defeating them. Had it not been for this letter we seriously doubt if the amendments would have been voted down.

### **Tried to Reverse Vote**

When the men in the liberal wing realized that they had lost they started an all-out effort to reopen the matter and to reverse the vote in certain liberal-controlled presbyteries where the vote was close. We learned almost immediately that this effort was being made. There were a number of presbyteries which had voted in favor of the amendments where we felt reasonably certain the matter could be reopened and the vote reversed, but we decided that an action of this kind was not in accord with Christian ethics and that we would not stoop to employ such tactics.

As a result of their last-minute effort our opponents succeeded in reversing the vote on Union Presbyteries in three presbyteries — East Texas, North Alabama and Mobile. With these changed votes the presbyteries amendment carried by a majority vote. The amendment on union synods remained defeated.

The validity of the vote to reverse the previous decision was challenged in all three presbyteries. These protests will be heard by the respective synods at their next meeting. (see footnote)\* The final outcome will not be certain until the appeals have been acted upon. In spite of this the Assembly voted to enact the amendment. It was a clear case of a judge rendering a verdict before the appeal is heard.

From this unprecedented and unethical procedure it can be readily understood what is meant when it is said that our highest court is dominated today by a well-oiled political machine that is determined to ride roughshod over the Constitution of the Church and over anyone opposing them. The ultimate goal of these men is to liquidate our Church and its testimony in the colossal super-church planned by the Consultation on Church Union — a church which will be controlled by men who no longer believe that the Church's primary mission is to preach the Gospel of salvation to a lost world. Their immediate objective is to unite our Church with the UPUSA church, for this would remove the last barrier to merger into the super-church.

\*The East Texas protest was withdrawn. The Synod of Alabama upheld the North Alabama protest and ruled that its second vote approving union presbyteries was out of order. It approved the Mobile action in changing its vote.

## **Write For . . .**

### **"The Mobile General Assembly and the State of the Church"**

MR. Keyes' latest message deals with the actions and pronouncements of the Mobile General Assembly which have clearly defined what the small group of radicals in control are plotting to do.

Every Presbyterian should read this informative message, a free copy of which is yours for the asking. Better still, order additional copies and give them to your Presbyterian friends: 10 copies, 40¢; 30 copies, \$1; 100 copies for \$2.50.

The talk is also available on tape. The tape is available on loan to any enrolled member of Concerned Presbyterians, Inc. for a three-weeks period. It can be purchased for only \$4.50. Write to Concerned Presbyterians, Inc., 100 Biscayne Blvd., Miami, Fla. 33132.

### **"Freeway to Babylon"**

HERE is an informative 288-page book written by a minister who served as a missionary in Africa from 1956 to 1964 under the Board of World Missions of the United Presbyterian Church with which our liberal brethren want our Church to unite. The book is a powerful indictment of the present program of the UPUSA church and their new all-inclusive Statement of Faith. It is written in language every layman can understand. More than 11,000 copies have been sold to date.

Confronted as we are today with a determined effort by those now in control to merge our Church with the UPUSA, conservatives need to know why so many dedicated Presbyterians are leaving the UPUSA church which lost more than 25,000 members last year. You will find the answer in this book.

Our own 109th General Assembly approved the writing of a new Confession of Faith and the preparation of a Book of Confessions. Much of *Freeway to Babylon* deals directly with this issue.

We have obtained several thousand copies. The published price was \$1.50. We are offering the book at \$1. per single copy, 10 for \$9., and 25 or more at 80¢ each. We urge you to slip a dollar bill in an envelope and obtain a copy today before our supply is exhausted. Better still, order 10 or more copies and place them in the hands of leaders in your church. At this crucial point in the life of our Church we doubt you could invest a little of the Lord's money entrusted to you to better advantage. Orders should be sent to Concerned Presbyterians, Inc., 100 Biscayne Boulevard, Miami, Florida 33132.

### **Covenant Life Curriculum**

DR. W. A. McIlwaine's 72-page Analysis of the Covenant Life Curriculum, which he submitted to the Presbytery of Atlanta, again has become available through a third printing. This penetrating study should be placed in the hands of ruling elders who bear the responsibility for what is being taught in their Sunday Schools. A single copy will be sent on request to any Concerned Presbyterian. Upon the request of the minister or clerk of session we shall supply copies for every member of the session. There is no charge for the book but we need 12¢ per copy for postage at the printed matter rate.

# Assembly's Action Censuring Concerned Presbyterians

MANY of our members have written asking why the resolution censuring Concerned Presbyterians, Inc., which the Mobile Assembly ordered sent to all ministers and clerks of sessions contained none of the "whereases" that usually accompany a resolution of this sort. A word of explanation will clarify this matter.

During the last church year three presbyteries — Concord, Potomac and Louisville — overtured the Assembly to admonish Concerned Presbyterians, Inc. for its activities in circularizing the Church. These overtures were referred to the Permanent Judicial Commission prior to the Mobile meeting. *The Commission recommended to the Assembly that these overtures be answered in the negative for the following reasons:*

**"These overtures seek the judicial remedy of censure of admonition. The censure of admonition can be effected only by an offense being properly prosecuted by judicial process. Original jurisdiction over church members is in the church session of the church to which the member belongs, and over ministers is in the presbytery to which the minister belongs . . . There is no provision in the Book of Church Order for bringing a judicial charge against an organization.**

**"The General Assembly does not have original jurisdiction over the accused parties or organizations and these overtures have not complied with the Book of Church Order. Therefore no case is constitutionally before the General Assembly."**

In spite of this ruling by the Permanent Judicial Commission a liberal commissioner introduced this resolution that was referred to the Standing Committee on Judicial Business:

"WHEREAS, the organization calling itself 'Concerned Presbyterians, Inc.' has continually opposed programs, policies and relations of our denomination which have been consistently approved by succeeding General Assemblies; and

"WHEREAS, this organization has consistently impugned the motives and questioned the integrity of respected leaders in the church but has never followed the prescribed procedure of bringing such serious charges before appropriate church courts as provided in *The Book of Church Order*; and

"WHEREAS, 'Concerned Presbyterians' in attempting to achieve their purposes have repeatedly used methods which have been disapproved by the General Assembly; and

"WHEREAS, this organization has frequently attempted to infiltrate and create resistant groups in congregations, questioning the faithfulness of ministers and creating distrust between pastors and people; and

"WHEREAS, 'Concerned Presbyterians' reportedly spend large sums of money annually to bring in from the outside literature and field personnel to cause disruption within churches; and

"WHEREAS, it is the duty of the General Assembly 'to bear testimony against error in doctrine and immorality in practice, injuriously affecting the Church' (BCO 18-6(2));

"NOW THEREFORE BE IT RESOLVED THAT, without attempting to bind the conscience of any person, it is nevertheless the judgment of this Assembly that the programs and activities of 'Concerned Presbyterians' do not constitute a valid pattern of Christian faithfulness for our people and the techniques and philosophies of 'Concerned Presbyterians' do not promote the peace, unity, edification and purity of Christ's

Church;

"AND BE IT FURTHER RESOLVED THAT this Assembly lovingly and earnestly entreats all its constituency to seek more constructive and loving avenues of obedience to Christ and the cause of His Kingdom than those offered by 'Concerned Presbyterians';

"AND BE IT FURTHER RESOLVED THAT, in order for all our constituency to be informed, the Stated Clerk of the General Assembly be instructed to send this resolution to every Minister and Clerk of Session with the request that Sessions publicize this action in their congregations."

The Standing Committee on Judicial Business voted 15 to 9 to approve the resolution as offered.

When it reached the floor of the Assembly another liberal commissioner moved that the "Whereas" clauses condemning Concerned Presbyterians, Inc. be stricken and that only the "Now Therefore Be It Resolved" clauses be retained. The Assembly approved the amended form.

This action is a concrete illustration of the clever strategy used by the radicals to attempt to nullify the efforts of Concerned Presbyterians, Inc. to return the Church to its basic mission of preaching the Gospel to a lost world and to present each believer mature in Christ. **The Assembly had no authority to censure Concerned Presbyterians, Inc. without proper judicial process as clearly defined in the Constitution of our Church. Even the "pastoral concern" expressed was without any definition or delineation of the offenses allegedly committed against the peace and purity of the church. Nor were any members of Concerned Presbyterians, Inc., many of whom were present as Commissioners to the General Assembly or attending as observers given any opportunity in any Committee, or on the floor of the Assembly to be heard in their own defense before the resolution in question was brought to the floor. The liberals complaining of the fact that Concerned Presbyterians were openly "using methods" which the liberals themselves have secretly used for years were determined to embarrass Concerned Presbyterians, Inc. in any way possible even if it meant violating good canons of correct judicial procedure. The Assembly very wisely approved of those recommendations made by the Permanent Judicial Committee concerning the request for censure which had come in the form of overtures from several Presbyteries. It is too bad that having taken a strong and proper stand concerning the constitutionality of the proceedings, the Assembly should have yielded to the pressure of the liberals for this purely partisan, subjective and unjustified attack upon Concerned Presbyterians.**

The sending of the resolution to all ministers and clerks of session has actually resulted in some benefits to our cause. Many liberal ministers have reproduced it in their church bulletins, using it as a sounding board to condemn our activities. Church members in churches dominated by liberal ministers who had never heard of Concerned Presbyterians, Inc. are writing for our literature. They are encouraged and gratified to learn that there is an organization working to reverse the present trends in the Church.

Upon receipt of the resolution, the Session of a North Carolina church adopted the following statement:

**"That the above stated resolution by the Gen-**

eral Assembly be summarily rejected; that the Concerned Presbyterian organization be commended by this Session. We recommend their support by this congregation and we consider their doctrine as the best hope for the future of our Presbyterian faith as we know it."

Other Bible-believing churches have passed similar resolutions endorsing the program and policies of Concerned Presbyterians, Inc. We recommend that like-minded sessions speak out on this issue, sending copies of their resolutions to their presbyteries and to the Stated Clerk of the General Assembly.

## On Giving to Benevolences

CONCERNED Presbyterians, Inc. constantly is asked: *What do you recommend in regard to withholding benevolence gifts from boards and agencies which are promoting programs that one cannot in good conscience support?* Here is our answer:

When Concerned Presbyterians, Inc. was first organized four and a half years ago there were many persons who felt that the most effective way to cause those in control of the program boards to abandon their controversial programs would be to curtail gifts.

Our Advisory Committee recommended that we urge our members to continue to support the boards even though they could not in good conscience approve many of the things the boards were doing. This reasonable and moderate approach, which we followed for almost four years, failed to accomplish its purpose. The boards not only continued but they stepped up their radical activities. Some even boasted that the gifts being received indicated that the Church approved what they were doing.

At our annual membership meeting last August we started recommending that every individual donor designate where he wants his benevolence money to go, asking the treasurer of his local church to send the money direct to the designated causes. We recommended that the Session of each church decide where they wanted undesignated funds to go and have the treasurer remit them direct to causes which the Session could approve.

These actions will not prevent the gifts from indirectly benefiting all Assembly causes in accordance with the percentages established by the Assembly but they will at least constitute a protest.

The 1968 budget approved by the General Council for General Assembly boards and agencies totalled \$8,904,441. Gifts from individuals and churches for that year totalled only \$8,136,519. — a deficit of \$767,922. For 1969 the Assembly approved a basic budget totalling \$9,056,438. and a "challenge" budget of \$905,644. Recent reports indicate that gifts to date this year are falling below what they were at the same time last year.

**It appears from the financial reports that the Board of National Ministries spent \$438,297. more than it received in 1968 and that the Board of Christian Education had an operating deficit of \$311,504. A recent letter from the Board of World Missions to all missionaries said that the board had a deficit of more than \$500,000. in 1968 and was anticipating a deficit of \$500,000. for 1969.**

One would think that by this time these boards would realize that the rank-and-file members who provide the funds and who have liberally supported the programs of the Church in past years are now withholding support because they cannot in good conscience use the Lord's money to finance some of the programs

they are putting on. To date these boards have shown no intention of discontinuing programs which so many feel are not carrying out the Great Commission of the Church. They have no one but themselves to blame for the financial "bind" in which they are in today. Until they change their present course they can expect their predicament to get worse with every passing month.

Our opponents charge that it is unChristian to withhold support. The 1968 General Assembly established a precedent for bringing economic pressure to bear on the boards and agencies when it approved Project Equality — a program designed to put pressure on business firms that had not integrated their working forces to the extent the Church felt they should have integrated them. If the Presbyterian Church U. S. chooses to use economic pressure to enforce its demands upon private business then surely the Church should not criticize an individual donor or Session for refusing to support boards which use the money given them to promote causes that many Christians are opposed to supporting.

Many individual members and church Sessions are now designating where they want their benevolence money to go. One presbytery has voted to send only designated funds to Assembly boards and to distribute all undesignated gifts to presbytery and synod causes. Other presbyteries are contemplating taking similar actions.

We believe the time has come for dedicated Christians to consider carefully their stewardship of the Lord's money entrusted to them and to designate their benevolence gifts to causes they feel are carrying out the primary mission of the Church.

## Christian's First Loyalty

THE Rev. John A. Cager, a leading evangelical minister in England who as an evangelist, pastor and writer has contributed much to that nation's spiritual life, was asked:

"With all that is happening on national, political, and social fronts, to what extent should a Christian become involved, if he should become involved at all?"

Here is his reply:

**"The Christian should be clear in his mind that his first loyalty is to Christ Himself and to the task of spreading the Gospel of Jesus Christ in the world. National, political and social issues are all of great importance, and it is right that governments and communities and societies should give thought and activity to them. Particular Christians may be guided by God to participate in such thought and activity, but never at the price of substituting these things for his prior loyalties to Christ and the Gospel.**

**"The world had its national, political and social problems in the time of our Lord, but He held steadily to His ministry of witness to the truth and to the necessity of His death on the cross, and He held His disciples also to these things when He sent them out into the world.**

**"The important thing is to get your priorities right. Many Christians have played a powerful part in national and international affairs, in politics and in movements for social reform, but not all are called to do this. If we submit ourselves unreservedly to the Lordship of Christ we shall not fail to know the guidance of His Spirit as to the sphere in which we are to maintain our witness for Him."**

# Five Reasons for Hope

WE must realize that the liberals who control the Church today, though small in numbers, are extremely well organized. Their strategy is carefully planned well in advance. They control the Church's official magazine — the *Survey* — and other lines of communication. In their ranks are many of the presbytery and synod executives who, not burdened with the demands of pastorates, are able to devote much time to their liberal program.

But if we who sit in the pews — and especially the ruling elders in conservative churches — are willing to match the determination of the men in the radical wing working to liquidate our Church with an equal determination to return the leadership to men who believe our Church has a testimony which is worth preserving, we believe the Church *can* be saved.

We think there are at least five very valid reasons for believing that our goal can be achieved:

1. The actions taken by the Mobile Assembly have made the issues crystal-clear. You no longer have to take our word that they plan to change the Confession of Faith, to merge our Church with the UPUSA church ("submerge" would be a better word for it) and to unite with nine other denominations in the Consultation on Church Union under an episcopal form of government with leaders who have stated that their ultimate goal is union with the Roman Catholic Church. Their goals have been clearly spelled out for everyone to see.

2. When merger with the United Presbyterian Church was before our Church in 1955 only a very small number of ministers and ruling elders spoke out openly against the merger. Today we have an Assembly-wide organization of ruling elders and other laymen that will vigorously resist this union which would destroy our Church's historic Presbyterian testimony. If a handful of dedicated men could defeat the merger in 1955, there is good reason to believe that our Assembly-wide organization of informed officers and laymen will be able to defeat it again.

3. In 1955 many of our most influential pastors favored union. Today many of these men realize the inherent dangers in such a merger and can be counted on to oppose it. Some of these men do not always agree with us on some of the other controversial issues but on this issue they will vote as we will be voting.

4. If the men who control the political machinery in many of the presbyteries and in the Assembly had to resort to the unethical tactics they used to enable single presbyteries to unite with the UPUSA, the very close vote on this issue surely indicates that it will be impossible for them to muster enough votes to take our Church as a whole into this merger, even if they succeed in their present effort to reduce the required vote from 3/4ths to 2/3rds.

5. Our membership — already large — is increasing with every passing week. Our presbytery committees are becoming better organized and can be expected to become much more effective.

These five human reasons lead us to believe that there is little likelihood that the radical wing will be able to muster a 3/4ths vote for union — or even a 2/3rds vote if they succeed in their plan to change the Book of Church Order.

One other point deserves to be mentioned. We may be living in the time of apostasy which our Lord said would come before His return. God may be turning His back on the institutional church which appears to

be rejecting Him today. We have our Lord's positive assurance that the wiles of Satan — even the gates of Hell — shall not prevail against His true Church.

In that promise we can take courage, knowing that God will in His own time and way bring out of today's discord and chaos a church of born-again believers who have shown their faithfulness by honoring His word, obeying His commandments and seeking to bring honor and glory to Him. What we are trying to say is that we do not have to win this victory for which we are working and praying. The result is in God's hands — not in ours. All that is required of us is that *we* be faithful. This we should, with all the earnestness in our beings, resolve to do.

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## Profiles of Leaders

NO laymen have given more unselfishly of their time, energy and their other blessings than Kenneth S. Keyes and Roy LeCraw in promoting the program of the Presbyterian Church U.S..

Kenneth S. Keyes, President of Concerned Presbyterians, Inc., has served as a ruling elder in Shenandoah Presbyterian Church, Miami, Fla., for more than 35 years. He founded and until recently headed one of the largest real estate operations in the United States, doing an annual business in excess of \$75,000,000.



**K. S. Keyes**

Mr. Keyes has filled many leadership posts in the real estate field. He holds an honorary doctorate from Houghton College. He serves on committees and boards of the *Presbyterian Journal*, International Council for

Christian Leadership, *Christianity Today*, World Relief Commission, South America Indian Mission, the National Association of Evangelicals. He has served as Moderator of Everglades Presbytery and is currently a member of the Board of Directors of Montreat.

Mr. Keyes has travelled throughout the U. S. and other countries, giving his stewardship message "In Partnership with God" to congregations and other groups more than 650 times. He believes that time, energy, ability and money are entrusted to men by God and should be dedicated to Him, with a liberal part of each used to further Christ's kingdom on earth and to help one's fellowman. Over the years Mr. Keyes has distributed a large portion of his companies' tithes and his personal tithes (far exceeding 10%) to the boards, agencies and programs of the Presbyterian Church U.S. He supplied the first airplane used by the Board of World Missions for medical work in the Congo. He has provided also for hospitals, orphans, youth groups, scholarships, food-clothing-medicines for overseas needy and innumerable other charities.

Colonel Roy LeCraw, Vice President of Concerned Presbyterians, Inc., is a veteran of three wars. He resigned the important post of Mayor of Atlanta, Ga., to enter World War II and serve his country. Later



**Col. LeCraw**

he was elected state senator.

The numerous charities of Col. LeCraw included organizing the Atlanta Community Chest and directing its financial campaign. He is past-president of the Junior and the Senior Chambers of Commerce of Atlanta, in which capacities he served his community in many ways.

Directing the "Program of Progress" for the Presbyterian Church U.S. from 1947 through 1950 (salary: \$1 per year), Col. LeCraw worked arduously to raise the levels of belief and interest in the Church's stewardship program. The \$9,000,000. goal was exceeded. Two hundred and fifty new churches were established during the 5-year Program of Progress period.

His seven missionary journeys to Japan, Korea and Taiwan have resulted in the raising of funds to build 37 new Presbyterian and Reformed Churches in those countries.

A ruling elder in the North Avenue Presbyterian Church, Atlanta, Col. LeCraw is also a director of the *Presbyterian Journal* and a trustee of the Reformed Theological Seminary, Jackson, Mississippi.

Both Kenneth Keyes and Roy LeCraw believe that Christians should "spend themselves," first in God's service by bringing men to Christ, and then in helping those less fortunate.

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.

## "Revivals in the Midst of the Years"

THIS is the title of an excellent book from the pen of Dr. Benjamin Rice Lacy, Jr., former president of Union Theological Seminary. It was first published by the John Knox Press in 1943 but had long been out of print. The book now has been republished by the Presbyterian Evangelistic Fellowship in the hope that it will help to promote a return to the Church's primary mission — to evangelize. This book should be "required reading" for all Presbyterians who are concerned about the present trends in the Church. The price is \$2.25 and it can be obtained from the Presbyterian Evangelistic Fellowship, P. O. Box 808, Hopewell, Va. 23860; the *Presbyterian Journal* Book Store, Weaverville, N. C. 28787, or Concerned Presbyterians, Inc., 100 Biscayne Blvd., Miami, Florida 33132.

## The N. C. C. and Communism

A front-page story in *Approach* — a paper issued jointly by the National Council of Churches and the United Presbyterian Church reports an interview with Gus Hall, national secretary of the Communist Party in the U.S.A. It quotes Hall as saying:

"Communism and the Church share so many goals

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## More Than Social First Aid

CHRISTIANS must affirm that God can intervene in a special way in the affairs of modern man. But he doesn't always choose to do so. (If we don't grant God that right, we end up with the image of a very small god.) In some ways we are faced with the divine majestic silence, the hiddenness of God, which causes some to wonder whether he really lives and reigns and rules. God is quite aware of the world's massive power axis, in which one foolish decision could set off a nuclear holocaust. However, he has his ultimate goals in view, and his purposes are good and will come to pass, or else he is not God.

God's goodness, in short, is not always immediately apparent. He is not necessarily where the "action" is. What may seem a gain today may be a loss tomorrow, and vice versa. Only God knows what is good for man and what is evil. The search for relevance must take the sovereignty of God into account.

Christianity nonetheless is man's greatest resource and only hope, more so in 1969 than ever before. The Messiah came, and people who longed for him most missed him altogether. Similarly, we grope for a relevant Christianity, not always realizing that we already have it. It is up to Christians to show that man's problems are deeper than he thinks and that Scripture addresses itself primarily to these.

Churchmen must stop trying to pull Christianity along with history. It is above and beyond the tide of men and events, and to try to deal with it merely in terms of how it fits in with the latest sociological hang-up is to mistake its identity and degrade its applicability. Unless religion

transcends temporal anxieties, it is not worthy of the designation. Christianity is infinitely more than social first aid.

Behind much of the clamor for relevance is the desire for an exclusively utilitarian Christianity. Those seeking Christianity merely for its material serviceability will never really find it. If God is the One he says he is, and his Son did what the Bible said he did, then the Father, Son, and the Holy Spirit deserve our commitment and allegiance for their own sake. The world might as well stop expecting benefits from Christianity as long as it is unwilling to accept its demands.

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DO not let anyone draw you aside by specious reasoning or by pointing to divisions. Those divisions are but indications that not all men have fully yielded to the indwelling life of the Holy Spirit.

There are no divergences at all between true believers on the person and work of Christ. There is no Christian who does not agree that Jesus Christ is God, born without a human father, raised from the dead in the same body in which He died, ascended into Heaven, and sat on the throne of God the Father.

If in the churches there are those who deny any of these truths, such are tares and not wheat. All who are born again have the Holy Spirit dwelling within them, and are in agreement upon the fundamentals of the Christian faith and life. And we are being called to a closer unity day by day. This oneness to which we are called is not organization but union within the organism of believers.

—Donald Grey Barnhouse, *Romans Vol. IV*, p. 135.

### THE CONCERNED PRESBYTERIAN

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