

"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.

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A Historic Decision **Affecting Church Property**

by

**W. Jack Williamson, Attorney
and Secretary, Concerned Presbyterians, Inc.**

THE two Savannah Presbyterian Churches have won the legal battle for their local church property.

Recent decisions of the Supreme Court of the United States have revolutionized the law of church property as it affects congregations of the Presbyterian Church U. S. (Southern Presbyterian Church). On January 19, 1970, this Supreme Court refused by a vote of 8 to 0 to again hear the appeal of Presbyterian Church in the United States against the Savannah Churches on the ground that no substantial federal question had been raised by the parent church's appeal. This action had the legal effect of sustaining a decision of the Supreme Court of Georgia, rendered on April 14, 1969. This Georgia decision found the legal title to the property in the local congregations and sustained the jury verdict awarding the property to the local churches. The Hull Memorial Presbyterian Church and the Eastern Heights Presbyterian Church of Savannah had voted in 1966 to withdraw from the Presbyterian Church in the United States. One of these churches voted unanimously to take such action; and the other voted by a large majority, but not unanimously, to withdraw. The Presbytery of Savannah, and later the general church of the Presbyterian Church in the United States, intervened and attempted to seize and take the respective properties of the local congregations.

Now after more than 3 years of litigation the local churches have won their battle and will be permitted to withdraw from the parent church and take their properties with them.

This is truly a tremendous victory for historic Southern Presbyterianism. For almost a century, the civil courts have placed Southern Presbyterian Churches in the third category of the now famous trichotomy of the leading Supreme Court case of *Watson vs. Jones* (1871). Thus Southern Presbyterian Churches were bound by the same legal rules as to their property as Roman Catholic, Episcopal, Methodist and Northern Presbyterian Churches. Southern Presbyterians have been complaining for years that our doctrine of church property is so different from these other denominations

that it was unfair for the civil courts not to recognize these differences. But the civil courts have for these 100 years almost unanimously applied the implied trust theory of the *Watson* case to Southern Presbyterian Churches and given the local church property in many cases to small minorities who wanted to stay with the parent body. (St. John's Presbytery vs. Central Presbyterian Church in Florida and Bramlett vs. Young in the McCarter Presbyterian Church of South Carolina are classic examples). Now a new legal day has dawned. The effect of these recent decisions is to recognize that Southern Presbyterians are modified Congregationalists in their doctrine of church property and representative in their administration of other ecclesiastical matters. These decisions will have less effect on Roman Catholic, Episcopal, Methodists or Northern Presbyterian congregations; for each of these denominations have written into their governing standards clear and strong rules binding the legal title to local property to some superior ecclesiastical tribunal. The Book of Church Order of the Presbyterian Church in the United States specifically gives the control of local church property to the local congregation; and the only case where a superior ecclesiastical tribunal has anything to do with local church property is when a church ceases to exist and no disposition has been made of its property. Then, in that one exceptional case, The Book of Church Order provides that title to the property shall be transferred to The Presbytery. In all other cases, the local church has complete control of the ownership and possession of its local property. This has always been the historic position of The Southern Presbyterian Church as to local church property; and now the civil courts have so modified the application of the *Watson* rule as to permit this position to be enforced in a civil court. It is a great victory for local congregations in the Presbyterian Church in the United States.

On the same decision day that The United States Supreme Court last ruled on the Savannah cases, January 19, 1970, this Court also ruled on a Maryland

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Church of God case (the Maryland and Virginia Eldership of the Churches of God et al v. The Church of God at Sharpsbury, Inc. et al.). In this case the Supreme Court also refused to hear the appeal for want of a substantial federal question; but Mr. Justice Brennan (who wrote the opinion in the Savannah cases on their initial appeal January 27, 1969) wrote, and two justices joined concurring, an explanation of the Court's position. Taking all these recent decisions into consideration, I think we can define the present legal position as to church property in three conclusions, to-wit:

(1) Civil Courts will entertain no case that involves an ecclesiastical question, either as to doctrinal questions or extensive inquiry into religious polity.

(2) State Courts may adopt any one of various approaches for settling church property disputes, so long as the approach does not conflict with the proposition (1) above. Suggested approaches are:

(a) **The Watson approach so long as it can be done without resolution of doctrinal questions and without extensive inquiry into religious polity.**

(b) **The "neutral principles of law" approach where general legal and equitable principles of ownership are studied and applied to a particular factual situation.**

(c) **Special statutes governing church property may be passed and considered so long as such statutes are carefully drawn to leave control of ecclesiastical polity as well as doctrine to church governing bodies.**

(3) The *Watson* approach on the basis of the implied trust theory can no longer be applied to most local congregations in The Presbyterian Church in the United States. States will have to adopt another approach as to properties of Southern Presbyterian Churches.

This third (3) conclusion is most important and revolutionary as far as Southern Presbyterians are concerned. In the past, almost all civil courts have granted exceptions to the implied trust theory of *Watson* when there has been a complete or fundamental deviation by the parent body from its original faith and order. It was on this "departure-from-doctrine" theory that the Savannah Churches won their property in the lower court and in The Supreme Court of Georgia. But in its initial decision in The Savannah Cases on January 27, 1969, The Supreme Court of the United States held "the departure-from-doctrine element in Georgia's implied trust theory can play no role in any future judicial proceedings." The Supreme Court took this position for it said such required a civil court to inquire into doctrinal matters and that the First Amendment to The United States Constitution forbids civil courts from determining ecclesiastical questions. This eliminated the implied trust approach of *Watson* as a proper method for determining these Savannah Churches' cases. The Supreme Court of Georgia then adopted the "neutral principle" approach and found the legal title in the local churches and awarded them their respective properties.

Hence, it is my judgment that in any future case involving local property of a congregation in The Presbyterian Church in the United States, a State Civil Court cannot apply the *Watson* approach of the implied trust theory. Since there is no canonical or ecclesiastical law in the Southern Presbyterian Church which binds the local church property to any superior ecclesiastical tribunal, the only manner in which the *Watson* approach could be taken would be to imply a trust for the benefit of those who adhere to a certain faith and order. But

any Civil Court applying this test would of necessity have to inquire into doctrinal questions and to interpret ambiguous religious law and polity. Such an action of a Civil Court would be clearly in violation of these recent decisions of The Supreme Court of the United States and would be manifest error. It is possible that a State could adopt the *Watson* approach in cases involving properties of Roman Catholic, Episcopal, Methodist and Northern Presbyterian Churches. This is because many of these have clear ecclesiastical law which binds the legal title to their property to some superior ecclesiastical tribunal. But State Courts must adopt other approaches for settling property disputes between a local congregation of The Presbyterian Church in the United States and any superior ecclesiastical tribunal such as a Presbytery, Synod or General Assembly.

It is hoped and believed that most states will adopt the "neutral principles of law" approach followed by the Supreme Court of Georgia. Under such approach pertinent questions might include these indicia of ownership, to wit:

(1) **In whose name is the legal title vested?**

(2) **Who paid for the property?**

(3) **Who has had use and control since church was built?**

(4) **Who controls selection of minister for local congregation?**

(5) **Who controls finances of local congregation?**

(6) **Who controls membership of local congregation?**

(7) **Who has authority to buy, sell or mortgage this property?**

Under this approach, State Courts will find that for most local churches in the Southern Presbyterian Church these and other indicia of ownership will show both legal and equitable title in the local congregation without any strings attached to any superior ecclesiastical tribunal. This simply means that the ownership and control of most local church properties in the Southern Presbyterian Church will rest and vest in the local congregation. This has always been the historic ecclesiastical position of Southern Presbyterians. The Civil Courts will now approach each dispute between a local congregation of a Southern Presbyterian Church and any superior ecclesiastical tribunal on a factual basis as to the indicia of ownership in each individual situation. It is meet and right that they should do so.

Alcohol, Women in Dormitories

THE Board of Trustees of Hampden-Sydney College — a church-related institution supported by the Synod of Virginia — recently approved a new social code which permits students to consume alcoholic beverages and to entertain women in the men's dormitory rooms. We have also been advised that the Board has recently applied to the Alcoholic Beverage Commission for a license to serve beer on campus.

The Session of the 521-member Fairfield Presbyterian Church in Richmond has eliminated Hampden-Sydney from its list of benevolences and filed a letter of protest with the Presbytery. Other Virginia sessions should give prayerful consideration to taking similar actions. (*Editor's note: The Fairfield Church's action has just been condemned by Hanover Presbytery.*)

"IF you love the Lord you will serve Him and if you're not serving Him it proves you don't love Him and if you don't love Him it proves you don't know Him."

—R. G. LeTourneau

The Kanawha Presbytery Overture

THE Constitution of our Church stipulates that amendments to the Book of Church Order require the approval of a majority of the presbyteries. Amendments to the Confession of Faith and the Catechism and full organic union with other ecclesiastical bodies require the approval of 3/4ths of the presbyteries. Each presbytery has one vote.

Kanawha Presbytery (West Virginia) has overtured the 1970 General Assembly to radically change this system of voting to provide that each presbytery shall have one unit-vote for each 1,000 active members or major fraction thereof, and that each presbytery's unit-votes shall be divided in proportion to the votes cast by members of the presbytery present and voting. It provides that when the division of presbytery's vote-units produces a fraction of a vote-unit, that vote-unit shall be credited to the majority side.

The obvious purpose of the Kanawha proposal is to take voting power away from the smaller presbyteries and vest this power in a few large presbyteries, most of which are dominated and controlled today by the radical liberal wing of the Church. (It must be admitted that the proposal closely follows the plan that would have been adopted had the Presbyterian Church U.S. united with the Reformed Church in America.)

A careful analysis reveals the following:

1. 7 of the 74 presbyteries in our Church have more than 25,000 members. In voting on amendments to the Book of Church Order, changes in the Confession of Faith and union with other bodies, these 7 presbyteries now have 7/74ths or 10.5% of the votes.

Under the unit-vote plan proposed by Kanawha Presbytery there would be a total of 957 unit votes. These 7 large presbyteries would have 24.4% of the votes — more than double the voting power they have now.

2. 18 presbyteries have more than 17,500 members. They now have 18/74th or 24.3% of the votes. Kanawha proposal would give them 45.6% of the unit-votes.

3. 31 of our 74 presbyteries with over 12,500 members now have 31/74ths of the votes — 4,200. The Kanawha plan would give them 606/957ths — 63% of the unit-votes.

A careful analysis of this plan to take away voting power of the smaller presbyteries and give it to larger ones reveals some amazing inequities:

1. The Presbytery of Atlanta with 42 votes and the Presbytery of Mecklenburg with 37 votes would each have more votes than the entire "synods" of Arkansas-Oklahoma (27 votes), Kentucky (33 votes), Louisiana (33 votes), Mississippi (36 votes), Missouri (25 votes), Tennessee (35 votes), and West Virginia (29 votes).

2. The Presbytery of Brazos with 34 votes

would have more votes than all but one of the entire synods above mentioned. Mississippi with 36 votes is the single exception.

3. The 4 synods of Texas, North Carolina, Virginia, and Florida would have 498 votes, more than all of the votes (459) of the remaining 12 synods.

Here we have another proposal of the liberal minority, striving desperately to overcome the rising tide of opposition to their far-out programs. The Kanawha amendment would make it easier for the liberals to weaken our Confession of Faith and to merge our denomination with the UPUSA Church as the first step toward union with the super-church being promoted by COCU.

It is most fortunate that the Constitution of our Church requires the approval of 3/4ths of the presbyteries to change its voting provisions. (30-4) Our opponents haven't shown much respect for our constitution of late, but this is one provision that they will not dare to violate. Commissioners who will be representing your presbytery in the 1970 General Assembly should be informed regarding this amendment so that they will realize its crucial bearing on the future course of the Church. To that end "concerned" ruling elders should see that the proposed change in the method of voting is discussed and its effect fully understood by their brethren in every Session.

Before sending the Kanawha plan to the presbyteries for a vote, the liberals may first try to change the Constitution of the Church to provide that amendments to the Confession of Faith and the Catechism and union with other denominations can be passed with the approval of only 2/3rds of the presbyteries instead of the present 3/4ths. Such a change would first have to be approved by 3/4ths of the presbyteries. We feel confident that the liberals will not be able to muster the 56 presbytery votes which they would need to approve this change.

In the Presbyterian Church U.S. the ultimate control is vested in the presbyteries — in the "grass roots." Our forefathers showed great wisdom and foresight when they drafted the Book of Church Order, structuring the Church in this way. In our opinion the "grass roots" is not about to surrender its voting power to a few large presbyteries.

If the 1970 Assembly approves the Kanawha amendment and sends it down to the presbyteries for a vote, we believe it will be soundly defeated. But when this vote is taken presbyteries will have to be alert and on their guard against the kind of tactics our opponents employed to pass the Union Presbytery Amendment by a close vote.

I. F. C. O.

THE Los Angeles Police Department made a 4-months study of the sources of funds for militant organizations. They reported early in 1969 that of \$885,831. spent to that date by the Inter-religious Foundation for Community Organization — IFCO — 83% had gone to organizations involved in militant or disruptive activities. IFCO funded the Black Economic Development Conference in Detroit which spawned the notorious Black Manifesto.

Two staff members from our Boards of National Ministries and Christian Education—men whose salaries and expenses are being paid by the Church — serve on the Board of Directors of IFCO.

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Concerned Presbyterians, Inc.

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C. P. and P. C. U. Leaders Invited to UPUSA Dialogue

OUR Ad Interim Committee on Union with the United Presbyterian Church met with their counterparts from the U.S.A. Church in Alexandria, Va., on January 26 and 27.

Our president, Kenneth S. Keyes, and Dr. John E. Richards, Executive Secretary of Presbyterian Churchmen United, were invited to meet with them to make suggestions which could be incorporated in the plan to render it acceptable to the conservatives in our Church. Also invited were Mr. Paul Cupp of Philadelphia, President, Presbyterian Lay Committee, and the Rev. August John Kling of Hackettstown, New Jersey, Theological Advisor to the Lay Committee.

Here is Mr. Keyes' statement:

I appreciate very much the invitation you brethren so graciously extended to me to meet with you today. I assume that your purpose is to explore the possibility for formulating a plan of union which would be acceptable to the majority of the membership in our respective churches. You realize of course that I am not in position to commit our organization — Concerned Presbyterians, Inc. — to any specific plan. I do believe, however, that I can outline in a very general way what would need to be incorporated in a plan if it is to receive the whole-hearted approval of the majority of conservatives in the Presbyterian Church U.S.

It seems to me that any acceptable plan of union would of necessity recognize that two widely divergent views as to the Church's primary mission have existed in our respective denominations for many years. From time to time attempts have been made to try to reconcile these opposing views. All such efforts have failed and I believe they will continue to fail.

Developments in recent years have made it clear that there are those in both churches who sincerely believe that the cause of Christ can be best served by creating new forms of faith and government. There are others in both denominations who believe with equal sincerity that the cause of Christ can best be served by maintaining our historic Presbyterian faith and our Presbyterian form of government. In our opinion a large majority of the ruling elders and members of the Presbyterian Church U.S. hold the latter view.

I think we would all agree that these two conflicting views have very seriously impaired the effectiveness of our two churches during the last two decades. They have hindered us from promoting the cause of the Christ we love and seek to serve. They have seriously damaged the image of the Presbyterian Church in the United States and throughout the world. We have reached the point today where dedicated Presbyterians are no longer willing to give financial support to programs which they feel they cannot conscientiously approve. Many of our boards and agencies have been forced to trim their budgets. Their reserves are rapidly being exhausted. Some face bankruptcy in the near future unless a way can be found to change the situation.

The union of our two churches into one large Presbyterian denomination would, in my opinion, compound rather than cure the critical situation confronting our churches. Our basic differences as to the primary mission of the Church and the preservation of our Presbyterian form of government would continue to exist. The gap which separates us will widen as more of those now uncommitted take sides. I sincerely believe that any

plan which seeks to combine our two churches into a single denomination will face certain defeat.

I believe that a plan of union which has as its goal the creation of two great Presbyterian bodies in the United States would find ready acceptance by the conservatives in both bodies. I would therefore urge your committees to give serious and prayerful consideration to a plan which would enable those who believe they can best serve the Lord in an ecumenical church — to become a part of the United Presbyterian Church in the USA and which would enable those who believe they can best serve the Lord in a church fully committed to the Westminster Confession of Faith and to our Presbyterian form of government to become a part of the Presbyterian Church in the United States. Such a plan could provide —

1. That any individual church, any presbytery or any synod could by a proper vote, elect to become a member of either denomination, retaining the properties which it presently owns.

2. That the missionaries now serving in the foreign field be allowed to decide in which denomination they prefer to serve — their support to be assumed by the denomination under which they elect to serve.

3. That the church-supported schools, colleges, seminaries, orphanages and other institutions be allowed to decide with which denomination they would affiliate.

4. That the denominational properties be divided in some fair and equitable manner, roughly in proportion to the number of communicants which remain in each denomination.

I fully realize that such a plan would create many problems but they would not be insuperable to a committee of men of good will who would earnestly seek to fairly divide the institutional assets of our respective denominations.

Such a plan would, if adopted, bring an end to the strife which prevails in our denominations today. It would enable each denomination to concentrate all of its energies and efforts on serving God in the way it feels He can best be served. It should eliminate the frictions which today prevent us from effectively serving God. It should bring honor and glory to Him whom we all love and desire earnestly to serve.

A Session Speaks . . .

THE Session of the First Presbyterian Church, Clinton, S. C., sent this letter in reply to the letter censuring Concerned Presbyterians, Inc., which the Mobile Assembly ordered sent to each church:

Office of The General Assembly
The Presbyterian Church in the U.S.
341 Ponce de Leon Avenue, N. E.
Atlanta, Georgia

Attn: James A. Millard, Jr. Stated Clerk
Gentlemen;

The action of the General Assembly's 1969 meeting regarding CONCERNED PRESBYTERIANS has been received by this Session.

This Session understands the publicly stated purpose of CONCERNED PRESBYTERIANS to be "to encourage ruling elders to assume the responsibility which is theirs and to work actively and aggressively *within the courts* of the Church to return the leadership once more to those who will work to:

1 — Maintain our Church's historic commitment to the integrity and authority of the Scriptures as the

2 — Have our Church adhere faithfully to the basic verbally inspired Word of God.

principle that evangelism is the first business of the Church, permitting no other program to take precedence over the winning of the unsaved to Christ, encouraging believers to surrender more fully and completely to Him.

This Session:

1 — Agrees with that stated purpose and commends it to this congregation.

2 — Regrets that the General Assembly took such critical action without naming and founding specific charges as a basis, and without following the procedures for such action specified by the Book of Church Order, finds the action invalid, and

3 — Is concerned that ALL leadership and all bodies in and of the Church regard more carefully the teaching of the Holy Scriptures and the Constitution of the Presbyterian Church in the United States.

This Session believes it is incumbent upon the highest leadership of the Church to itself exemplify promotion of "the peace, unity, edification and purity of the Church."

Cordially yours,
THE SESSION

First Presbyterian Church, Clinton, S. C.

BCO 18-6 (9)

AS this issue of *The Concerned Presbyterian* goes to press 48 presbyteries have approved the amendment to the Book of Church Order giving the General Assembly power to "unite and divide" synods. Only 12 presbyteries voted against the amendment. Here again we have a concrete example of the unethical tactics those in control are employing to attain their goals.

First, the General Assembly is told that the purpose of the amendment was simply to "clarify" the Book of Church Order — that the Assembly already had the power sought by the amendment. This was not true — never in the history of the Church has the Assembly usurped the authority to arbitrarily realign synod boundaries. Such changes have always been made only with the approval and consent of the synods involved.

Then when the amendment came up in the presbyteries, the same untrue information was given to the presbyters. Many conservative presbyteries approved the amendment without realizing that they were being misled. South Carolina originally voted 32 to 2 FOR the amendment. When they learned the truth they reopened the matter and voted 35 to 8 AGAINST the amendment. Central Mississippi Presbytery voted almost unanimously FOR the amendment before they knew the truth. They have now rejected it by a vote of 48 to 15. Charleston Presbytery has now reversed its vote.

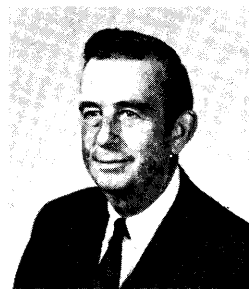
At this juncture it appears unlikely that enough presbyteries will change their votes to reverse the overall vote. The amendment will be presented to the Memphis Assembly for final approval in June. Every possible effort should be made to have the 1970 Assembly reject the amendment on the grounds that misrepresentation seems to have been used to have the amendment approved.

Covenant Life Curriculum

COPIES of Dr. W. A. McIlwaine's penetrating 52-page analysis of the Covenant Life Curriculum are still available. They will be sent — free of charge — to anyone requesting them. We will supply a copy for every ruling elder in your church if you let us know how many are needed.

Profiles of Leaders

W. JACK WILLIAMSON, Secretary of Concerned Presbyterians, Inc., has served as a ruling elder in the First Presbyterian Church of Greenville, Alabama, for more than 20 years. During this period he has filled the post of Moderator of East Alabama Presbytery, as a Commissioner to General Assembly four times and recently he was elected to go for the fifth time as Chairman of General Assembly's Standing Committee on Judicial Business. At present he is Chairman of the Coordinating Council of East Alabama Presbytery and is a member of Presbytery's Commission on the Minister and His Work. He is a member of the Board of Directors of the *Presbyterian Journal*.



Mr. Williamson

When serving as a pilot in World War II, his combat plane was shot down by the Germans over Linz, Austria. Escaping to Hungary, he was held captive by the Russians for several months before being liberated by the British.

A practicing attorney and senior partner in the law firm of Williamson and Taber, Mr. Williamson is a member of the American Bar Association and the Alabama Bar Association and he has been admitted to practice before the Supreme Court of the United States. Now President of the Butler County Bar Association, he recently was selected as a charter member in the Farrah Law Society, an organization of attorneys interested in the preservation of government under law.

Mr. Williamson has been a director of the Butler County United Appeal since he helped to organize it 15 years ago; and he has allocated time to such Greenville organizations as the Chamber of Commerce, the Country Club and the Kiwanis Club to serve as their president.

Mr. Williamson is one of the Church's foremost authorities on church property questions. He assisted in the litigation involving the property of the two Savannah churches which withdrew from the denomination. He wrote and filed on behalf of Concerned Presbyterians, Inc., an *amicus curiae* brief in support of those churches in the Supreme Court of the United States.

For more than 20 years Mr. Williamson has taught an adult Sunday School class in his home church, and these classes were broadcast over the local radio station for many years. A highly competent speaker, he is invited to address audiences of many kinds. He uses his special speaking talent always to glorify God, whether he is filling a vacant pulpit or bringing a message to a civic group.

Mr. Williamson's wife is the former Tere McGowin. They have four children.

A STUDENT WRITES . . .

"I AM a junior in college majoring in English and minoring in religion. I may (if God wills it) go as a missions teacher some day — but not under our church's board. I worked in Montreat the summer of 1968; I really received an education. I walked out of the Nat. Board of Ministries communion 'celebration' crying *without* taking communion.

"I *am* a concerned Presbyterian."

Hearsay Evidence?

DURING the Mobile General Assembly our present Moderator held a press conference. We learned that he stated to the press that a representative of our organization had gone into a church when the pastor was away, called a secret meeting, accused the pastor of being liberal and told the people that if they got rid of him, he would get them a conservative preacher.

We felt certain that none of our field men had ever done this. We asked Dr. R. Matthew Lynn for the information which prompted him to make this statement. His reply said, "To the best of my knowledge I have no recollection of having made such a statement." He added, however, that several men at the conference had tape recorders and that if we could listen to a tape we could learn what he said. We obtained the tape. Here is what Dr. Lynn said:

"As for Concerned Presbyterians my experience with them is another matter. I don't think it's really Christian to go into a church that has called a pastor and is happy with that pastor and to slip in when he's out on vacation or off attending meetings, General Assembly, and call a secret meeting of somebody that they found out didn't like the preacher's wife's purple shoes, and say that 'did you know that your preacher's a liberal? If you can get rid of him we can get you a conservative preacher.' Now, I know this has happened. Now this isn't hearsay, I know this has happened. I don't think this is Christian."

On July 23, 1969, Mr. Keyes wrote the Moderator asking for the information he would need to investigate the alleged incident.

The Moderator replied on July 25th, "My statements were made on the basis of information received from sources which are confidential and which I consider absolutely reliable." This contradicted what Dr. Lynn had said so positively at Mobile: "Now I know this has happened. Now this isn't hearsay. I know this has happened."

Dr. Lynn's accusation at Mobile was widely publicized in the church press. Mr. Keyes wrote the Moderator asking that he apologize to Concerned Presbyterians, Inc., admitting that what he said at Mobile was prompted by hearsay evidence. Dr. Lynn refused to correct his statement.

This isn't the first time our present Moderator has made charges which have had to be challenged. Reporting a meeting of the Presbytery of the Southwest held during January, 1966, the *San Angelo Standard-Times* quoted Dr. Lynn as stating on the floor of Presbytery:

"I have documented proof that a group of so-called interested Presbyterians, who have been bombarding our churches with information concerning the National Council of Churches, are not really interested in the Presbyterian Church."

Mr. Keyes wrote Dr. Lynn advising him that every member of the Board of Trustees of Concerned Presbyterians, Inc., was a dedicated ruling elder or deacon in the Presbyterian Church U.S.. Dr. Lynn later admitted that his statement was based on information which he later learned was incorrect. But he had told the Presbytery that he had "documented proof."

It is to be regretted that the Moderator of the Presbyterian Church U. S. should use his high office to condemn Concerned Presbyterians, Inc., on the basis of "evidence" which he first stated positively was *not* "hearsay," but later admitted *was* "hearsay." Concerned Presbyterians, Inc., does not expect commendation from men in the liberal wing, but it does feel that

deliberate misrepresentation is unbecoming to any minister.

Since Dr. Lynn has refused to provide us with any information to support his unwarranted attack on us, we feel that our 80,000 Bulletin readers are entitled to know the facts.

Charlotte Rally Tape

THE 300-350 Presbyterians who attended our two-state (North Carolina and South Carolina) Rally in Charlotte, January 16 and 17, went away much encouraged. For the first time other conservative organizations in the Church were represented on the program. W. J. (Jack) Williamson, Col. Roy LeCraw and Kenneth S. Keyes of Concerned Presbyterians, Inc.; Dr. Robert Strong, Dr. C. Darby Fulton and Dr. John E. Richards of Presbyterian Churchmen United; Dr. William E. Hill, Jr., of Presbyterian Evangelistic Fellowship; Dr. Morton H. Smith of Reformed Theological Seminary; and Dr. G. Aiken Taylor of *The Presbyterian Journal*, all spoke.

The following tape of two of the messages is available on loan to our members, or it can be purchased outright for \$4.50 each. It is $\frac{3}{4}$ speed:

Tape No. 1 — "The Crisis in Our Church" — W. J. Williamson.

"Why I Signed the Declaration of Commitment" — Dr. C. Darby Fulton.

The Latest on "Restructuring"

THE Ad Interim Committee on Restructuring Synods and Presbyteries is expected to recommend to the Memphis Assembly that our present 15 synods be enlarged in size and reduced in number to 8 and that our present 74 presbyteries be enlarged and reduced in number to 48.

We pointed out the inherent defects in this plan in our last issue. Doubling the size of our existing synods and presbyteries would make it far more difficult for ruling elders to attend synod and presbytery meetings; it would decrease attendance at Women of the Church presbyterials and synodicals, Men of the Church retreats and youth camps and conferences. It would have the effect of defranchising busy ruling elders who could not spend the additional time required to travel longer distances to attend their meetings.

Approval of the recommendations of the Restructuring Committee by the Memphis Assembly would enable those in control to gerrymander the Church, shifting the voting power now vested in the "grass roots" to larger liberally controlled presbyteries. We must gird up our loins to prevent this.

A Missionary's Letter . . .

AS a missionary appointed and working with the Board of World Missions of the Presbyterian Church, U.S. I am most concerned about the situation of our home church as it is affecting our missionary task. I was called of the Lord to preach the Gospel in this country, working mainly with country people. The Lord has blessed this ministry and is calling many of His own through the feeble efforts of his servants here.

However, the squeeze is now upon us, and is increasing each year, to cut down on the type of evangelistic

effort that is the main ministry of those working in our region. We can get no more new preachers, and our budget is slashed to the bone — the reason given being that the people at home are now paying attention to their “mission” at their own doorstep and the giving is down for overseas work.

I don't believe that is the answer. I think it is because the Lord's people, even as they still want to support the work of taking the Gospel to other lands, cannot in good conscience give their money to a Board of our Church that is not demonstrating that it, too, is solely dedicated to this task. We are praying for our Church, and its programs, and its future, but we are praying for our own work and future, too.

Please keep us informed. Please give us any suggestions that may be helpful. Is it necessary that our ministry must die because of the direction in which our Church is going, or is there another way?

This Elder's Role

“I AM an ordained elder in . . . Presbyterian Church, retired for the past six or seven years because I could not, in good conscience, go along with the direction the organization was taking us,” an elder wrote recently to the Miami office of Concerned Presbyterians, Inc. “I hoped at the time that I became inactive as an elder that this quiet act of protest on my part multiplied by the hundreds of others whom I had good cause to believe were doing the same thing would have the effect of reversing what I considered a very dangerous sense of direction.

“It is with a deep sense of humility that I have come to the conclusion that people like me retiring is exactly what the opposition wants. I sense that it is now becoming my duty to become an active rebel and work and contribute in a positive way to preserving and enhancing

the ideals that I have come to love and cherish.

“I would like to become an active member of CONCERNED PRESBYTERIANS, INC., BE ABLE TO CONSULT WITH OTHERS ON STRATEGY, BE TOLD WHEREIN I CAN BE MOST USEFUL, HELP A FELLOW-PRESBYTERIAN AND BE HELPED BY FELLOW-PRESBYTERIANS, to preserve the faith and ideals that I sincerely believe created what we speak of as ‘western civilization.’

“I know that you will rightly think of me as a ‘johnny come lately’ and I don't blame you. I am not ashamed that I tried as long as I could to preserve the peace and unity of the church. Now that I sincerely believe that there are forces we must overcome at the risk of losing the tranquility that we all love so well, I'm sure that you will find me a dedicated soldier.

“I'm enclosing a small check. When I know more about goals and objectives and needs other small checks will follow.”

Rejects Assembly's Censure

UPON receipt of the letter censuring Concerned Presbyterians, Inc., which the Mobile Assembly directed be sent to each church, the Session of one North Carolina church resolved:

“That the resolution by the General Assembly be summarily rejected; that the Concerned Presbyterians organization be commended by this session. We recommend their voluntary support by this congregation and we consider their doctrine as the best hope for the future of our Presbyterian faith as we know it.”

This is one of many resolutions which Sessions have passed commending our movement. We're grateful for their support.

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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CONCERNED PRESBYTERIANS, INC.
100 Biscayne Blvd., Miami, Florida 33132

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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All contributions to Concerned Presbyterians, Inc. are tax deductible

The Majority vs. the Minority

IN a recent broadcast Mr. Jesse Helms, Executive Vice President of WRAL-TV of Raleigh-Durham, N. C., had this to say regarding the swing toward conservatism on the national scene:

"Sooner or later — and it had better be sooner than later — some wise soul is going to get around to pondering what will happen when the *majority* gets sufficiently tired of being pushed around by the *minority*, and decides to start pushing back.

"There are symptoms of it already, and it is by no means limited to racial matters. The 'taxpayers' revolt' is not yet a full-fledged revolt — just a preface to the real thing which may be just around the corner. But it's an example worth noting. And it's a reaction to inflation, which most citizens do not really understand in technical terms — but which they nonetheless resent. One day the majority — white and black — will fully realize that they have been robbed, literally, by a minority — a minority that managed to seize control of the political and economic processes of the country.

"One trouble with the majority is that it doesn't really realize that it is the majority. And, again, this is the work of the *minority* — a minority which has gained control of the mass media, the major newspapers, the television and radio networks, the national magazines, the college and university forums. As a result, the majority has been brainwashed into an assumption that *it* is the minority, and that there's no point in protesting.

"The point is that America does have some principles that deserve to survive, and these are principles which the majority respects and believes in. The majority will not forever sit silent in the face of govern-

mental demands, imposed by a minority, that some citizens work to support other citizens who refuse to work. The majority will not forever yield to the tidal wave of pornography and obscenity which the minority insists has 'redeeming social value.'

"The majority will not continue to countenance, forever, the destruction of their schools, the lowering of educational standards, the destruction of community rights.

"The majority will not forever permit a minority to defile the flag, disgrace the country, and undermine the nation's ability to defend itself. There is a stopping point, the stomach-turning point, the point at which human nature will take over. The majority will be goaded only so far.

"The leftwingers — who call themselves 'liberals' and 'progressives' — have managed to operate in a protected atmosphere of artificial devices cleverly designed to keep the majority under control and in harness. But time is running out. The majority is fed up to here with being pushed around. There are signs all around that the majority is ready to start pushing back. The self-styled revolutionaries of our time had better pay the situation some heed. Otherwise, they may get more revolution than they bargained for."

These excerpts could well be applied to the situation in our Church today. With every passing month more and more officers and rank-and-file members of the Presbyterian Church U.S. are becoming informed regarding the crucial issues facing the Presbyterian Church U.S.. They aren't going to stand idly by and let the small minority group of liberal ministers which today controls the General Assembly liquidate our Church and its evangelical testimony.

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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