



*"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. 17

AUGUST, 1970

The 1970 General Assembly

**A report by W. J. (Jack) Williamson, Secretary,
Concerned Presbyterians, Inc., and a
Commissioner to the Assembly**

A man once asked his friend, "How is your wife?" The friend replied, "Compared to what?"

In any evaluation of the 1970 General Assembly, one must ask "Compared to what?" "Compared" to some previous assemblies, it was much milder in temper and spirit. There seemed a willingness to let each man have his say. There did not seem to be the bitterness sometimes displayed at other assemblies by the "young turks" in arrogant, rude and boisterous displays of temper. This attitude might somewhat be explained by the report that the average age of the minister-commissioners was 46, and that there were present only two minister-commissioners under the age of 30.

In large measure credit for the tone of the Assembly must be given to its Moderator, Dr. William A. Benfield, Jr. He was scrupulously fair; and the high plane on which the business of the Assembly was conducted was in a great degree attributable to Dr. Benfield's skill, impartiality, consideration, clarity of definition and decisiveness.

But when this Assembly is "compared" to what evangelicals think should be the course of our Church, it must be stated that this Assembly continued to move our Church toward union with non-reformed bodies and toward further secularization. Now and then the Assembly delayed and detained the steamroller of the determined radical ecumenists headed toward union of our Church with others completely different in their doctrines and order; but make no mistake about the fact that this Assembly continued the rapid movement toward the liquidation of the Southern Presbyterian Church and its historic witness to the Reformed Faith.

The steady movement continues toward a non-confessional super-church. I would, therefore, report on the 1970 General Assembly, not in detail, but in three areas that seem to me to most clearly delineate the future course in our Church. These areas are Church union, Church property, and Church and society.

Church Union

The timetable for our union with the Northern Presbyterian Church (UPUSA) was set and announced. The co-chairman of the joint committee on such union

reported that an outline of a plan would be presented to the 1971 Assembly, suggesting that the plan would be presented to the 1972 or 1973 Assembly, and that the great marriage feast would be held in 1974 when the assemblies of both churches are scheduled to meet simultaneously in Louisville, Kentucky.

The possibility of this union, however, is contingent on certain actions to be taken by our Church prior to its actual vote on such plan of union. The first such contingency is now a fact — the 1969 General Assembly at Mobile took that step in making possible union presbyteries. The second and probably crucial contingency is now before our Church in the RESTRUCTURING proposal for Synods and Presbyteries. The importance of restructuring to union is illustrated by this remark privately made by one of the liberal leaders at the Assembly: "Don't you know we must have restructuring before we can achieve union?"

Its importance was further illustrated by the fact that the motion from the floor of this Assembly to restructure was made by the immediate past Moderator and that two other former Moderators followed in train to the mike to support his motion. But this motion to restructure *now* was defeated; and the steamroller temporarily delayed. The plan for restructuring was sent back to the Ad Interim Committee for further study and report back to the 1971 Assembly. Thus the issue is before the Church for study with the vote to be taken at the 1971 Assembly.

Remember that your Presbytery will never have a chance to vote on restructuring. The General Assembly has the power to restructure Synods; and if the 1971 Assembly adopts this restructuring plan, your Synod will be so changed. Then the restructured Synods will meet to restructure Presbyteries; and Synod has the power to so restructure its Presbyteries.

Regardless of all the pious platitudes about improved efficiency espoused by the proponents of restructuring, its effect is to change the voting structure in the Church. The plan would reduce the Presbyteries from 72 to 48 and rearrange the voting balance in the Church. It is an effort by the determined radical ecumenists to "change

continued on page 2

OFFICERS

of

Concerned Presbyterians, Inc.

Kenneth S. Keyes
President
Col. Roy LeCraw
Vice President

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

Assembly . . .

continued from page 1

the rules in the middle of the game." It will reduce the influence of the Ruling Elders in the Courts of the Church by making it increasingly difficult for business men to attend Presbytery and Synod meetings. This will have the effect of nullifying the great Presbyterian polity of parity between Ruling and Teaching Elders and make our Church government more conformed to the episcopacy of clerical domination. It is ecclesiastical, political gerrymandering.

As proof, consider these facts about the restructuring plan: The present liberally controlled Synods of Missouri, Kentucky, Virginia, West Virginia and Texas now have a total of 23 Presbytery votes. Under the restructuring plan these same areas would have 20 votes. The conservative synod of South Carolina alone would lose 5 votes—two more than the combined loss in the five more liberal Synods. These facts speak for themselves as to the ecclesiastical, political effect of such restructuring.

If the liberals protest that the above conclusions about restructuring are unfounded, I have a suggestion that will show their good faith and sense of fairness. It is an incontrovertible fact that the historical precedent in our Church has been that Synod boundaries have been changed by the General Assembly only with the concurrence of the Synods involved. An overture from the Presbytery of Wilmington was sent too late to the 1970 Assembly but will be before the 1971 Assembly, which overture, following such historical precedent, provides that we amend the power of General Assembly to unqualifiedly restructure Synods to provide that such

restructuring must be "with the advice and consent of the Synods involved."

If the proponents of restructuring want to be fair, let them support this overture at the 1971 Assembly; and let them delay restructuring until 1972 after the Presbyteries and the 1972 General Assembly have been able to act on such proposed amendment. If they refuse to support such action, they have pronounced judgment on themselves. Let us watch this action very carefully. Herein will their true motives be made known. So the critical issue before the Church in 1970-1971 is restructuring.

It is obvious that the ecumenists do not believe they can get the required $\frac{3}{4}$ votes of the present Presbyteries for their union proposals. This was evident from the fact that no floor fight was made at the 1970 Assembly on the proposal to reduce the required consent of $\frac{3}{4}$ ths of the Presbyteries for Church Union to $\frac{2}{3}$ rds. When this issue came before the 1970 Assembly, there was no debate; and it was easily defeated on a voice vote. But don't think the issue is dead. Look for it to again be proposed if the Church is restructured.

Look also for a proposed Confession of Faith similar to the Confession of 1967 of the Northern Church to be presented to the restructured church. All of these issues will be acted upon prior to the vote on the plan of union with the Northern Church.

It is crystal-clear that restructuring is the next necessary step to liquidation; and upon the outcome of the restructuring proposal to the 1971 General Assembly hinges the future course of our Church.

Church Property

In spite of all their rationalizations and protestations to the contrary, the United States Supreme Court deci-

God's Moral Law vs Man-Made Rules

AT its 1970 General Assembly the United Presbyterian Church received a report from its Council on Church and Society entitled "Sexuality and the Human Community." This report advocates:

1. **Removal of all restrictions against unmarried adults who wish to live together.**
2. **Wide-open abortion laws.**
3. **Acceptance without stigma of practicing homosexuals.**
4. **Adultery in "exceptional circumstances."**

Discussing "Courtship and Marriage" the report says, "In place of the simple, but ineffective and widely disregarded standard of premarital virginity, we would prefer to hear our church speak in favor of the more significant standard of responsibly appropriate behavior . . . If . . . a couple has taken a responsible decision to engage in premarital intercourse, the church should not convey to them the impression that their decision is in conflict with their status as members of the body of Christ."

"On adultery, for example, heretofore absolutely unpermissible in the eyes of the Church, we recognize that there may be exceptional circumstances where extramarital activity may not be contrary to the interests of a faithful concern for the well-being of the marriage partner."

Such a report urging the Church to take a position directly opposed to the clear teaching of God's Word on fornication and adultery should have been summarily rejected. The UPUSA General Assembly did not reject it but ordered the report sent down to its churches for study.

Seeking to soften the impact of this decision on the church membership-at-large the Assembly was asked to adopt this statement:

"We affirm our adherence to the moral law of God as revealed in the Old and New Testament that adultery, prostitution and homosexuality are sinful."

356 Commissioners voted to approve this affirmation; 347 voted against approving it. That it passed by only 9 votes clearly indicates that there is a widespread willingness on the part of UPUSA leaders to reject the clear teachings of the Bible on fornication, adultery, and homosexuality, replacing God's moral standards with manmade rules for human behavior.

This permissiveness has already reared its ugly head in our own denomination. The March-April issue of "Church and Society"—published bi-monthly by the Boards of Christian Education of our Church and the UPUSA states:

"The church should point the way with compassion and wisdom to a way of life that enables those who are single to express their sexuality and to establish deep sustaining relationships with men who may or may not be married." (page 27)

The article spoke approvingly of the communes in Scandinavian countries where married and unmarried adults live together and intermingle sexually and expressed the hope that the Church could approve of similar arrangements.

It is unthinkable that the two largest Presbyterian denominations in America should espouse this anti-Christian "new morality" but that is exactly what our so-called leaders are suggesting.

sion in the Savannah Churches case diminished the threat of the ecclesiastical hierarchy to the property of local congregations. Now an effort is being made to bind control of local property to the denomination. At the 1970 Assembly this effort appeared in the form of an overture from the Presbytery of Brazos which would amend the Book of Church Order to provide that a local church cannot sell, mortgage, lease or otherwise encumber its property without the written permission of the Presbytery.

Another overture from Presbytery of Memphis would provide that if a local church withdraws from the denomination, its property would have to be deeded to the Presbytery.

None of these church property matters were adopted by the 1970 Assembly. All were referred to the Permanent Judicial Commission for study and recommendation to the 1971 Assembly. It is devoutly hoped that no such drastic changes affecting Church property will be recommended to or adopted by the 1971 Assembly. We are already engaged in union discussions which union would certainly affect Church property. It would seem wise to wait until such proposed union is acted upon before raising another divisive issue in our Church.

There is strong support among constitutional attorneys that any such proposed changes would be "ex post facto," meaning they could not affect local property acquired prior to the adoption of such a change. This would certainly precipitate much civil litigation.

But the 1971 Assembly will have before it these overtures which affect local Church property. An affirmative vote by the 1971 Assembly to send such an amendment down to the Presbyteries for advice and consent could precipitate massive withdrawals by local congregations prior to final action by the 1972 Assembly.

Church and Society

The 1970 Assembly again demonstrated that our Church has adopted the theory of evangelism proclaimed by the National Council of Churches and continues in its major emphasis to evangelize the structures of society. From the opening memorial service honoring a social reformer, Martin Luther King, Jr., to the closing sessions dealing with planned parenthood, hunger, Vietnam, abortion, the Black Manifesto, and the Black Churchmen's caucus, it was apparent in the discussions and debates that social issues constituted the major interest of this Assembly.

No more tragic note was sounded than when, without comment or discussion, this great Church, which has through the years had such a tremendous emphasis in taking the gospel around the world, noted in its World Missions report that in 1969 its missionary force was reduced by 38 persons and that further reduction of 40 more missionaries is anticipated for 1970. All of this is caused by a shortage of funds. It should be obvious that the people in the pews have lost confidence in our World Mission Board and in the type of World Mission program they have been promoting. Again a resolution from the floor suggesting a special offering for World Missions, without equalization, was lost in the shuffle.

The most dramatic illustration of this accommodation of the Church to the world was in the 1970 Assembly action on the controversial *Colloquy* magazine. The Assembly was asked "to order the Board of Christian Education to withdraw immediately from its joint venture with the United Presbyterian Church and the United Church of Christ in the publishing of *Colloquy* magazine." Numerous quotations from *Colloquy* and copies of the magazine were used to show that it

publishes material that is profane, blasphemous, and immoral.

Supporters of the Board argued that it was resource material for ministers, D.C.E.s and adult advisers dealing with youth. It was almost inconceivable to me that we would have to be considering such matters in the highest court of our Church. But this 1970 Assembly voted to continue our support of this magazine. Later over 125 commissioners signed a written protest of this action.

Ten years ago the General Assembly would have considered such a magazine too shocking to discuss, much less to support. So when we "compare" the 1970 Assembly's actions on social issues to the position of our Church a decade previous, we can see just how far our beloved Church has moved toward secularization.

In conclusion it is noted that over and over again it was recognized that we have two churches within the structure of The Presbyterian Church in the United States. This division was openly admitted in reports on the State of the Church, in statements by the Moderators, and in floor discussions and debate. There are irreconcilable differences in doctrine, polity and mission.

The 1970 General Assembly clearly showed that a realignment and separation is soon to take place. The Southern Presbyterian Church will continue; or there will be a new continuing Southern Presbyterian Church. Let us all stand firm in the faith, wait patiently on the Lord, and move fearlessly as His Spirit directs and leads.

Time for Action!

THIS article by Dr. L. Nelson Bell — one of the best-known lay leaders in our Church — appeared in the June 19th issue of Christianity Today.

DO YOU KNOW WHAT is being discussed in some areas today under the guise of "Christian education"? Have you any idea of the things being promoted by some of the leaders in the area of Christian education? Are you willing to face up to the fact that some of the *official* literature of major denominations has taken the logical step that follows a rejection of the Bible and its teachings: condoning, even advocating, immorality?

I am not referring to some church publication that is describing the loss of moral and spiritual convictions today, and offering a remedy. I am writing about church publications that contain articles and editorials calculated to destroy moral restraints and to encourage pagan sexual behavior.

Church and Society⁽¹⁾ for March-April, 1970, carries a major article in which these suggestions are offered:

"[Because of the problem of losing Social Security benefits by remarriage] could not the church encourage lonely retired persons to live together or work out whatever other relationship that would provide loving companionship and sexual enjoyment?"

Again: "The church should 'point the way with compassion and wisdom to a way of life' that enables those who are single to express their sexuality and to establish deep and sustaining relationship with men who may or may not be married; to begin to experiment with ways in which particular members of a congregation may become an extended family — or at least take on the characteristics and functions of an extended family. Such relationships between single women and married men might or might not involve coitus. The church should also show its openness to the new forms of association . . . Too long have we absolutized physical

continued on page 4

Time for Action . . .

continued from page 3

fidelity as *the* central point of the monogamous ideal.”

And these suggestions are baptized with this blasphemous conclusion: “To put aside fear and hypocrisy, to live as new creatures in Christ, would that the church might set forth and act out what it means to live by grace and New Testament radicalness.”

But what does the New Testament teach about this? “Immorality and all impurity or covetousness must not even be named among you. Let there be no filthiness, nor silly talk, nor lewdness, which are not fitting; but instead let there be thanksgiving. Be sure of this, that no immoral or impure man, or one who is covetous (that is, an idolator), has any inheritance in the kingdom of Christ and of God. Let no one deceive you with empty words, for it is because of these things that the wrath of God comes upon the sons of disobedience” (Eph. 5:3-6)

Colloquy, a magazine published for use by three major denominations⁽²⁾ as an aid to “Education in Church and Society,” now seems dedicated to the breaking down of biblical moral standards. Among a number of almost unbelievable articles and editorials in the March, 1970, issue, there is a “guest editorial” by a teacher in the Philadelphia school system. This teacher tells of “Jamie,” a girl who had been taught by her parents the rightness of chastity and the wrongness of premarital sex. Under the influence of movies she saw and books she read, she found that “what her parents told her didn’t make sense.” She thought she was “in love” with a boy and decided to go all the way with him, and she found it was a “beautiful thing” — “what her parents told her wasn’t true at all.” Then a friend introduced Jamie to marijuana and she “turned on.” The author of this editorial ends with these words: “So now, whenever I see Jamie, all I can say to her is, ‘I know what’s happening inside you, and we both know it is a good thing. So just don’t lose your cool.’”

In an article in this same issue we read: “At the Woodstock Rock Festival there was a great deal of nudity. It was accepted as quite natural. No one was shocked and no one was arrested for indecent exposure. Why can’t this be a general practice in the world? Why should my possible desire to walk around in the streets nude concern those who are clothed? I have yet to discover what is so shameful about the human body.”

The May issue of *Colloquy* further shows the obsession with sex and the permissive attitude that is contributing to the downfall of many young people. In this issue the associate editor writes about some of the objectionable movies. Taking as the heading for his editorial Woody Allen’s reply to the question, “Do you think sex is dirty?” — “It is if you’re doing it right” — he writes as follows about *I Am Curious (Yellow)*: “The overreaction to the film reveals, in a kind of cracked mirror, what we see. We are about the age of five or six when we used to play Doctor and Nurse. What is so threatening about our genitals that more or less grown people try to prevent their being seen on a movie screen?”

Again, a young mother writes: “The petting process lets kids break that big complex bag called SEX up into a lot of little pieces so that they can be worked through one small step at a time. Who wouldn’t be shaken up and traumatized if he/she had to undergo total sexual initiation all at once? That kind of trauma used to be the ‘Christian Way’: absolute innocence before marriage and the bridal bed. Embarrassing jokes still abound

— as well as injured psyches. A better way is how the kids do it now. Start young and gradually work through the various stages from handholding to kissing to touching to deep petting and finally intercourse. I hope my kids learn about sexual intimacy in this gradual way.”

In these magazines, *official* church publications, there is first a rejection of the God-given standards about sex clearly taught in the Scriptures and confirmed by our Lord himself. Following this rejection there comes the inevitable floundering in the opinions of men, and conclusions that do violence to almost every Christian concept of decency.

This is nowhere more evident than in the report on church and society presented to the general assembly of one of the major denominations. Among a number of deviations from accepted Christian standards is this statement: “We recognize that there may be exceptional circumstances where extramarital sexual activity may not be contrary to the interests of a faithful concern for the well-being of the marriage partner as might be the case when one partner suffers permanent mental or physical incapacity.”

When official church publications accept and publish articles *advocating* sex outside marriage, what is there left for the Church to concede to the world? Will we come to church-supervised brothels?

Why, oh why, should writers in these church publications be permitted to pollute the very areas where they should be leading into paths of righteousness? Confronted by sex obsession, they too have become obsessed, and they are guilty of betraying our Lord and his Church. If their solutions are valid, then oil is the “solution” to a raging fire.

Footnotes:

1. **Church and Society is published by the United Presbyterian Church U.S.A. and our Presbyterian Church U.S..**
2. **The 3 major denominations are United Presbyterian Church U.S.A., United Church of Christ and our own Presbyterian Church U.S.**

— Copyright 1970 by *Christianity Today*; reprinted by permission.

What a Layman Expects of His Minister

MR. Sim DeLapp, an outstanding layman in Davidson County, North Carolina, spoke on this subject to the Civitan Club. The Honorable Wilmer Mizell, who represents this district in the House of Representatives, felt that Mr. DeLapp’s message was so important he had it inserted in the Congressional Record of February 3, 1969. Here is what Mr. DeLapp said in the Record:

Please be assured that only the specific request of the members of this Civitan Club that I speak briefly to the ministers of Davidson County was sufficient to persuade me to brave the dangers incident to my speaking here today on the subject, “What A Layman Expects of the Minister.” It was only when your president promised me the security of a rear escape door that I finally came.

One of the simple, but essential things that the layman expects of his minister is that he be a devout, godly man. Of course, he does not expect perfection, but he expects the minister to be a better man than he is. The minister must have a clearer, more direct line to the Almighty. He must be more like Him, more like

His Son, Jesus Christ. The blind can never lead the blind.

2. The serious layman expects his minister to keep the religion he preaches and practices pure and unadulterated. There must be no dilution of religion, no getting down in the gutter, no stretching of the moral code, no happy-go-lucky drinking, no profanity spreading or dirty joke telling in order to bridge the gap between goodness and evil. I have never yet met a worldly man who admired or even respected a loose living, insincere preacher.

3. None of us selects for our family physician or for our surgeon, in case of an operation, a man who does not know more about medicine or surgery than we. He must be a specialist in his field. The layman feels that way about his preacher — if the minister is not a man of God, he should not pose as one. He must have love and forgiveness, tolerance and goodness. The godliness of his profession must show on his face and in his life.

4. Since God made an orderly world, since the quadrillion of solar systems and the satellites surrounding them are never a second late or an inch off course in this vast universe, it is apparent that God is a being who believes in law and order. Thus, His servants should be. No serious minded layman wants his minister to encourage or to countenance the breaking of federal, state or local laws, regardless of the cause being espoused or of his own opinion of the justice of the law. The Savior of mankind favored rendering to "Caesar the Things That Are Caesar's." He was no insurrectionist. St. Paul, the greatest preacher since Christ, and living at a time when the tyranny of Rome was most brutal, and when slavery was a well-established institution, was never an insurrectionist. Yet these two, Jesus Christ and St. Paul, by their preaching of Christianity, without the pressures of lobbying, rioting, and without sponsoring or introducing a single bill or the enactment of a single law, so moved and changed the hearts and minds of men that the leaven of their religious philosophy brought freedom and true civilization to a dark world in a few short centuries. The present ministry must have no place for insurrectionists.

5. The Mighty Ruler of our universe believes in work. The tree in the forest grows night and day. The sun pours out its warm rays every second, even if part of our world is turned away from it a portion of the twenty-four hour period. The rivers roll endlessly and constantly toward the sea. Nature works tirelessly in its manufacture of oxygen for us to breathe and carbon dioxide for the plant, and throughout the day and night, it pulls up moisture out of the seas to form clouds, out of which the rain falls to prevent the burning and the parching of the blessed earth. God means for man to work and save, to earn for himself. Christianity has no place for louts and loafers. Thus, the layman expects his minister to work and to preach the sacredness and the necessity for work for all able-bodied people. Thus, the minister must not be afraid to say with Abraham Lincoln:

"You cannot bring about prosperity by discouraging thrift. 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."

6. One simple but fundamental truth must prevail

Your Gifts Are Needed NOW!

IN the opinion of the majority of our conservative leaders the future of the Presbyterian Church U.S. will be decided within the next 12 months.

If the liberals have their way — if we allow them to realign synod and presbytery boundaries under a plan which will enable them to muster enough votes to take our Church into organic union with the United Presbyterian Church and the C.O.C.U. super-church — if we let them take control of local church property away from the congregations — the Presbyterian Church U.S. which we have loved and sought to serve over the years is doomed.

Working with the hundreds of faithful ministers and missionaries in Presbyterian Churchmen United, we will be doing everything humanly possible to prevent the liberals from carrying out their objectives. We need to reach thousands of church members who are still unaware of what those in control are plotting and planning to do. We need to increase the frequency of our bulletins. We need to hold scores of area rallies and to redouble our efforts to build effective working groups in more presbyteries.

We will need a minimum of \$120,000. to do what must be done before the 1971 Assembly meets next June. If you want to belong to a church which is true to God's word, we urge you to support our efforts with your prayers and to undergird them with your sacrificial gifts. The need for both of these is very great! All gifts are tax deductible.

in every minister's mind and heart if he is to satisfy the expectations of the layman. Man has the power to destroy himself. But great as he is, he does not have the power to save himself. Somebody greater than he, something more powerful, more saving, more everlasting than he must complete the job. A layman has the right to expect his minister to point the way to that saving power.

7. The layman expects his minister to preach the doctrine of a forgiving God and of a redeeming Savior, Jesus Christ. That is his job. The doctor attends to the problems of health. The lawyer looks after the matters of justice and the courts. The educator strives to master the task of teaching children. The statesmen and the political leaders study the affairs of government. Of course, they all blend into each other, but each should know his field better than the other. The preacher cannot properly operate a gallstone, or try a lawsuit or run the government any better than a lawyer can lead a flock of church people to the gates of heaven. Each must stick to his field. The bird dog that starts running rabbits is always discarded.

After all, why should a minister want to veer away from his profession? He works for the greatest employer in all the universe. The one who hires him runs a billion worlds. He makes our sun and billions of other suns to rise and set. All the oxygen, all the rocks and trees, all the stars and moons, all the diamonds, the uranium, the food, the soil, the silver and gold, all the lives of all the people belong to Him. Why should the minister ever want to leave His employment and go elsewhere? His profession is the most honored of any in the world. The products he is supposed to handle are

continued on page 6

Memphis Assembly Approves

Sponsorship of Colloquy Magazine

IF anyone had suggested a few years ago that the highest court of the Presbyterian Church U.S. would ever approve our Board of Christian Education sponsoring a magazine featuring stories and articles of a profane, blasphemous and immoral nature, we would have thought that he or she was losing his or her mind. The Memphis General Assembly did exactly that!

Colloquy Magazine is published 11 times a year by the United Presbyterian Church, the United Church of Christ and the *Presbyterian Church U. S.*. It is called "an attempt to equip those called to teach in the school of the church with the means and resources for their task."

Deeply disturbed by the anti-Christian content of this magazine, the Presbyterian Lay Committee of the United Presbyterian Church made a very comprehensive study, documenting the profane, blasphemous and immoral material which was appearing regularly in its pages. In September, 1968, members of the board and staff of the Lay Committee met with Dr. William A. Morrison, General Secretary of the Board of Christian Education, and 5 other United Presbyterian leaders in an effort to get them to stop publishing the objectionable material. Dr. Morrison informed the Committee that "editorial responsibility for the publication was assigned to the staff of the United Church of Christ."

Profane, blasphemous and immoral articles and editorials continued to appear in the magazine. The frequency and tone of the objectionable material increased — not decreased. The protest of the Lay Committee was completely ignored.

At the spring business session of our Memphis General Assembly 25 commissioners signed and introduced this resolution urging the Assembly to order the Board of Christian Education to withdraw immediately from its joint venture in publishing the magazine:

RESOLUTION

WHEREAS our Board of Christian Education

What a Layman Expects . . .

continued from page 5

more powerful than those of U.S. Steel, General Motors, and all the rest; they are love, kindness, humility, goodness, cleanliness, morality, and everlasting life.

You represent the grandest profession of them all. Stay with your job. Preach sincerely about the love of God, the Father of mankind. Close within your heart, fix your aim upon making the individual man better. Forget the idea of mass production of Christians by legislative fiat and save each individual soul by pointing him to the matchless one, the one altogether lovely, spread a ring of goodness around the world. Turn loose the love of God and let it permeate education, medicine, law, business, justice, politics, race, science, morality, men, women and children. That is your honored calling. Do not expect government to make the world better. That is your work, and it is the greatest, the most challenging task in all this confused world.

Maybe this sounds old fashioned, and contains nothing new and spectacular, certainly it will not please the hippies and the anarchists and the troublemakers, but these are the things the layman, young and old, expects of his minister and the things for which his heart hungers. Feed him.

is now participating with the UPUSA and this United Church of Christ in the publishing of the magazine "Colloquy," and

WHEREAS this magazine contains stories and articles of a very profane, blasphemous and immoral nature of which the following are just a few specific examples of many which could be cited:

PROFANE

"If your American Christ doesn't like that you know what you can do with him." Feb. 1968, page 21.

"To put it very bluntly, in spite of all that is said about sexual morality, the unwed pregnant mother is still in a hell of a situation." Feb. 1969, page 44.

"She is a perfect bitch." April 1969, page 41.

BLASPHEMOUS

"The American Christ is a Christ of separation and selfishness and relentless competition for an empty hole. We want no part of him." Feb. 1969, page 22.

"The American Christ leads the Hiroshima-bound bomber, blesses the marines on their way to another Latin American invasion, and blasphemously calls it peace when America destroys an entire Asian peninsula." Feb. 1969, page 24.

IMMORAL

Pages 16-20 of the Nov. 1968 issue reviewed the movie "The Graduate." It contained 6 large and lurid photographs of some of the sex scenes, describing in detail how Ben had his first sexual experience with Mrs. Robinson.

In a discussion of pregnancy and abortion by a group of teenagers, two characters have this to say:

"I think abortion should be legalized. It would be better to destroy the child before it's born than to have it grow up unwanted, living under a stigma." Jan. 1968, pages 12-15.

"I admit that a girl getting pregnant should be frowned upon, maybe; but if kids were made aware of alternatives, they wouldn't have to worry about getting into trouble. The only thing wrong with sex is the result — the child has no home and other people may get hurt. If there were some way you could stop pregnancy, I really don't think there would be anything wrong with sex." Jan. 1968, pages 12-15.

March 1970, page 38 — Photos of nude bathers at the Woodstock "Rock" Festival. Text: "Hundreds of us stripped and plunged into an icy lake Sunday morning, and total strangers passed around a bar of soap and there was laughter and joy and nobody groped anybody else, or made dumb remarks, or even 'stared'." [page 45]

March 1970, page 40 — An editorial advocated promiscuity for a 16-year-old. Text: "She asked the great questions about where babies come from. Her parents were very frank with her and gave her the information they thought it necessary for her to know. In biological terms it was a good lesson. But Jamie's parents also issued several warnings to her about things like kissing,

and petting, and how boys would lose respect for her if she gave up her maidenhead before she was married . . . But Jamie also reads a lot . . . Then Jamie started to see movies and to read things that weren't fiction, and she found that what her parents told her didn't make much sense . . . So Jamie decided to experiment . . . and Jamie found out about sex. This time for real. And . . . she found out that what her parents told her wasn't true at all. Sex was really a beautiful thing . . . So now whenever I see Jamie all I can say to her is, 'I know what's happening inside you, and we both know that it is a good thing. So just don't lose your cool.'

AND WHEREAS such a publication widely distributed among the youth leaders of our Church could have a very detrimental effect upon the morals of our young people;

AND WHEREAS our Board of Christian Education representing 1,000,000-member denomination is in no position to control the editorial content of this publication when the United Presbyterian Church has over 3,200,000 members and the United Church of Christ has over 2,000,000 members and these two denominations have established a pattern of including much of a profane, blasphemous and immoral nature in this publication:

WE, the undersigned commissioners ask this General Assembly **TO ORDER** the Board of Christian Education to withdraw immediately from its joint venture with the United Presbyterian Church and the United Church of Christ in the publishing of

"Colloquy" magazine.

This resolution was referred to Assembly's Standing Committee on Christian Education. The Standing Committee recommended that the resolution be answered in the negative for the reason that "Colloquy is offered by the Board of Christian Education as a resource material compiled by Christians to help the church better understand the world in which we live and to which we must witness and minister."

In the debate which followed a number of ministers and youth leaders told the Assembly that they did not need a magazine to enable them to understand what youth radicals were saying and doing, but the Assembly voted 189 to 179 to reject the resolution and to support the Board of Christian Education in continuing its sponsorship of the magazine.

Dr. William H. Kadel, Executive Secretary, wrote us that *Colloquy* is a "subscription magazine, available only to those who personally subscribe to it and pay for it." We have heard that more than 1,200 ministers and youth leaders in our denomination are receiving the magazine. If that many of our leadership people think enough of this filthy publication to pay for it personally, we are indeed in deep trouble.

Our Concerned Presbyterians, Inc. office in Miami has reprints of *Colloquy's* lead editorial in the March-April issue referred to in the resolution of protest. We will be glad to supply our members with as many copies as they can use to advantage, addressing the requests to Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Florida 33132.

**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.:

Name

Address

Name

Address

Name

Address

Name

Address

Name

Address

Name

Address

Name

Address

Date

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.

Are you a subscriber to PRESBYTERIAN JOURNAL? <input type="checkbox"/> Yes <input type="checkbox"/> No	
---	--

Name (please print)

Street Address

City & State Zip

Member Church

Please list additional names on a separate sheet

Office: Minister Elder Deacon

All contributions to Concerned Presbyterians, Inc. are tax deductible

CHARLES Haddon Spurgeon wrote this in the nineteenth century. The Church has always contained those who would distort the Gospel—just as it has them today.

“Do you imagine that the Gospel is a nose of wax, which can be shaped to suit the face of each succeeding age? Is the revelation once given by the Spirit of God to be interpreted according to the fashion of the period?”

“My very soul boils within me when I think of the impudent arrogance of certain willful spirits from whom all reverence for revelation has departed. They would teach Jehovah wisdom: they criticize His Word and amend His Truth. Certain scriptural doctrines are discarded as dogmas of the medieval period; others are denounced as gloomy because they cannot be called untrue. Paul is questioned and quibbled out of court, and the Lord Jesus is first lauded and then explained away. We are told that the teaching of God’s ministers must be conformed to the spirit of the age. We shall have nothing to do with such treason to truth. Is the Spirit of the Lord straitened? Shall His ministers speak as if He were? Verily, that same treasure of truth which the Lord has committed unto us we will keep inviolate so long as we live, God helping us.”

Write today for your free copies of Dr. W. A. McIlwaine’s *Analysis of the Covenant Life Curriculum*, an incisive study of the CLC. Also request list of the taped messages available in the tape library of Concerned Presbyterians, Inc., available to our members at nominal cost. Our Literature List provides important materials every Presbyterian should read. Ask for your copy today. Address requests to Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Fla. 33132.

Conservative Leaders Meet

THE Memphis Assembly adjourned on Friday, June 19th. The following Wednesday leaders of several conservative groups met in Atlanta to evaluate the actions of the Assembly and to make plans to defeat the program of the liberals who seek to liquidate the Presbyterian Church U.S. and its historic evangelical testimony.

On Thursday the Executive Committee of Presbyterian Churchmen United—the group of more than 625 faithful ministers who signed the Declaration of Commitment—unanimously approved these plans. On Friday the Executive and Planning Committee of Concerned Presbyterians, Inc., approved them. And Friday evening more than 40 Concerned Presbyterians, Inc. synod and presbytery leaders meeting in Atlanta endorsed the plans without a dissenting vote.

Some of these plans are based upon contingencies which in the providence of God may not arise. This and other practical reasons make it inadvisable to disclose these projected plans at the present time. We can assure our readers, however, that no matter what happens at the 1971 General Assembly or in future assemblies—if decisions are made to restructure the Church in a way that would enable those in control to weaken the Confession of Faith, take control of church property from the congregations or bring about union with the UPUSA and the COCU super-church—there will be a continuing Presbyterian Church, faithful to the Word of God and loyal to our Presbyterian doctrine and polity.

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

ADDRESS CORRECTION REQUESTED

NON-PROFIT ORG.

PAID

U. S. POSTAGE
MIAMI, FLORIDA
PERMIT No. 1244

— CONTENTS —

1970 General Assembly

Time for Action!

Memphis Approves Sponsoring

Colloquy Magazine

Conservative Leaders Meet

Layman Expects of His Minister