



*"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

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NOVEMBER, 1970

Time to Speak Out

HUMANLY speaking, it is impossible to reconcile the views of men who believe the Bible to be the only infallible rule for faith and practice and who stand for the historic doctrines and the representative form of government of the Presbyterian Church U. S. with the opposing views of those who take a dim view of the inspiration of the Scriptures and who would liquidate our Church and its historic evangelical testimony by merger in the C.O.C.U. super-church.

The polarization in our denomination has now reached the point where a "middle-of-the-road" position will no longer be possible. Ministers and ruling elders will soon have to take a definite position — either with those who stand for a continuing Church, true to the Word of God and faithful to our doctrine and form of government, or with those who are prepared to abandon our historic Faith and Order by becoming a part of the C.O.C.U. super-church to be ruled by bishops under an episcopal system.

We believe the time has now come for every presbytery in which the majority of the membership is conservative to make it crystal-clear to the General Assembly . . .

1. That it will not agree to merge with the 3,200,000-member United Presbyterian Church.

2. That it will not consent to any watering down of our Confession of Faith.

3. That it will not allow control of local church property to be taken away from the congregations.

Two presbyteries have recently declared themselves in regard to these three crucial matters. On September 29th Harmony Presbytery (Synod of South Carolina) passed the following resolution by a vote of 36 to 10:

THE HARMONY RESOLUTION

WHEREAS we believe that many actions of recent General Assemblies of the Presbyterian Church in the United States have been contrary to the Constitution and Doctrine of the Church; and

WHEREAS we are convinced that some of the policies, pronouncements and programs of boards, agencies and committees of the Church violate the clear teaching of God's Word as revealed in the Holy Scriptures and are dishonoring to our Lord and Saviour, Jesus Christ; and

WHEREAS we are constrained by our consciences in obedience to our ordination vows to take an affirmative stand on behalf of the continuation of a Presbyterian Church loyal to Scripture and to the Reformed Faith;

NOW THEREFORE, we the Presbytery of Harmony do hereby declare that we have covenanted together to stand for the historic doctrine and form of government

of the Presbyterian Church in the United States. To be very specific:

1. The Presbytery of Harmony will not consent to organic union with the United Presbyterian Church in the U.S.A., which union would inevitably result in merger with the proposed C.O.C.U. "Church of Christ Uniting" — a merger now forbidden by the Constitution of our Church.

2. The Presbytery of Harmony cannot in good conscience accept any dilution or demeaning of the Confession of Faith or any change in ordination vows which would no longer bind church officers to adhere to the doctrinal standards of our Church.

3. The Constitution of our Church which we have sworn to uphold vests the right to buy, sell, mortgage or otherwise encumber local church property in the congregations. The Presbytery of Harmony believes that no court of the church has a moral or legal right to take this power away from congregations now existing and will not accept the vesting of these constitutional rights and powers in the presbyteries.

4. In the event of union with the United Presbyterian Church the Presbytery of Harmony will not surrender control of presbytery property to the union denomination.

5. The Presbytery of Harmony will not consent to

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Individual Churches Are Taking Their Stand

RECENTLY the Session of the 1,768-member First Presbyterian Church of Chattanooga—the church which leads all others in our denomination in the support of foreign missionaries—adopted the following declaration:

We the Session of the First Presbyterian Church of Chattanooga, being loyal to the Constitution of the Presbyterian Church in the United States and holding in high esteem the great heritage of our denomination, express concern over the unrest in our Church and are constrained by our consciences in obedience to our ordination vows to take an affirmative stand on behalf of the continuation of a Presbyterian Church loyal to Scripture and to the Reformed Faith.

In order that our position on certain critical issues might be well defined for all concerned, we do hereby declare that we stand for the historic

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any plan for restructuring the Church which does not require the explicit approval of the synods involved.

* * * * *

East Alabama Presbytery also met on September 29th. The liberal Moderator of our Church, Dr. William A. Benfield, Jr., was present. The following declaration was adopted:

THE EAST ALABAMA DECLARATION

Whereas, we hold that recent General Assemblies of the Presbyterian Church in the U.S. have taken actions that look toward unconstitutional church mergers and the alteration of the basic doctrine and polity of our church;

Whereas, conscience will permit us to do no less than take a clear and affirmative stand on behalf of the preservation and continuation of a Presbyterian church loyal to Scripture and to the Reformed Faith;

We now, therefore, advise the higher courts of the church that we have determined to stand for the historic doctrine and form of government of the Presbyterian Church in the U.S. and do herewith declare:

1. The Presbytery of East Alabama will oppose and will not be party to organic union with the United Presbyterian Church in the U.S.A., which union would inevitably lead to a disappearance of our distinctive confessional witness and would facilitate further non-Reformed mergers, such as that proposed by COCU (Church of Christ Uniting).

2. The Presbytery of East Alabama will not accept any dilution of the system of doctrine set forth in the Westminster Confession of Faith; nor will we accept the demeaning of our confessional standards by including them in a Book of Confessions; nor will we accept such changes in ordination vows as will no longer require officers of the church to adhere to our present Westminster standards.

3. The Presbytery of East Alabama maintains that the constitution of our church vests in local congregations the sole right to own and control local church property and that no court of the church has a moral or legal right to try to take this ownership and control away from local congregations.

In consequence of the foregoing, the Presbytery of East Alabama will take such actions it may deem necessary or desirable to protect and preserve the propositions and principles herein set forth.

* * * * *

Our brethren in border synods have long been urging us to unite with the U. P. U. S. A. It is therefore most interesting to learn that the presbyteries of Northeast Texas, Central Texas and Southeast Missouri have now voted *against* forming union presbyteries with their U.P.U.S.A. counterparts. This represents a very significant change of heart and it has shocked and dismayed our liberal brethren.

Editors' Note: Since we went to press additional presbyteries have declared themselves by passing resolutions similar in nature to those passed by Harmony and East Alabama.

Resolutions were passed by South Carolina Presbytery, October 13; Central Mississippi Presbytery, October 15; Asheville Presbytery, October 17; Bethel Presbytery, October 18; and Everglades Presbytery, October 20.

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Individual Churches . . .

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doctrine and form of government of the Presbyterian Church in the United States. To be very specific:

1. The Session of First Presbyterian Church of Chattanooga will not consent to organic union with the United Presbyterian Church in the U.S.A., which union we believe would inevitably result in merger with the proposed C.O.C.U. "Church of Christ Uniting"—a merger now forbidden by the Constitution of our Church.

2. The Session of First Presbyterian Church of Chattanooga cannot in good conscience accept any dilution or demeaning of the Confession of Faith or any change in ordination vows which would no longer bind church officers to adhere to the doctrinal standards of the Presbyterian Church U. S. as now constituted.

3. The Constitution of our Church which we have sworn to uphold vests the right to buy, sell, mortgage or otherwise encumber local church property in our congregation. The Session of First Presbyterian Church of Chattanooga believes that no court of the Church has a moral or legal right to take this power away from congregations now existing and **THROUGH ALL LEGAL MEANS AVAILABLE WOULD OPPOSE ANY CHANGE in the Book of Church Order which would take control of presently owned local church property from our congregation.**

Several other churches in Knoxville Presbytery have adopted resolutions in a similar vein.

The Session of the 3,876-member First Presbyterian Church of Houston, Texas, has unanimously approved a resolution stating that it will not enter any form of union which would require it to surrender control of its property.

We recommend that sessions of all conservative churches give prompt and prayerful consideration to passing a resolution which will show clearly how they stand on these three vital matters.

Clerks of Sessions are asked to send Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Fla. 33132, copies of resolutions which are adopted so that we may have them for our records.

Have You Written for . . .

. . . Dr. W. A. McIlwaine's Analysis of the Covenant Life Curriculum, free upon request. Taped messages are available; write for list of titles. *Freeway to Babylon*, written by a former UPUSA missionary, should be read for its insight into today's developments in the Church: 288 pages, \$1. single copy, \$9. for 10 copies. *What Presbyterians Believe* is offered at cost, 10 copies for 30¢, 100 copies, \$2.50.

For Earthquake Victims

THE World Relief Commission, relief arm of the National Association of Evangelicals, has been assigned a share in helping to rebuild the village of Cajacay, Peru, which was so badly damaged by the earthquake.

Church organizations and individual Christians who feel led to help in this disaster area and who want their gifts to be administered with a Christian testimony would be well advised to send their gifts through the W.R.C.. Their address is:

**World Relief Commission
33-10 36th Ave.
Long Island City, N. Y. 11106**

Overseas Ministry Opened by P. E. F.

MANY Concerned Presbyterians have been withholding gifts to the Board of World Missions because they felt that the Board was placing far too much emphasis on programs which evangelically minded Christians did not feel they could support conscientiously.

We are glad to report that the Presbyterian Evangelistic Fellowship has set up an overseas arm to provide support for clear-cut evangelistic work in foreign lands. This arm is known as the Executive Commission on Overseas Evangelism — ECOE — (pronounced ECHO). It proposes to:

1. Assist responsible national evangelists overseas.
2. Bring responsible national evangelists to the United States for training, experience and consultation.
3. Send one or more P.E.F. evangelists overseas to preach and witness in cooperation with responsible groups in national churches and missionaries of Presbyterian and Reformed groups.
4. Encourage more young people to volunteer for missionary service.
5. Encourage evangelical missionaries on the field.
6. Forward designated funds for such work without equalization, no funds to be channelled through the National Council of Churches or the World Council.
7. Use undesignated gifts to undergird the work and support of Presbyterian and Reformed missionaries already abroad as the Lord leads.

Chairman of ECOE is the Rev. James L. Lyons, pastor of First Presbyterian Church, Swannanoa, North Carolina. Other members are W. A. L. Sibley, Union, S.C.; J. P. Wood, Jr., Atlanta, Ga.; Lonnie Draper, Durham, N.C.; Harry Musser, Jr., Charleston, W. Va.; Dr. W. A. McIlwaine, Pensacola, Fla.; the Rev. James M. Baird, Gadsden, Ala.; the Rev. Arnie Maves, Pensacola, Fla., and the Rev. Ben Wilkinson, Atlanta, Georgia. The Rev. William E. Hill, Jr., Hopewell, Va., is an Advisory Member of the Commission.

ECOE asks all believing Presbyterians to undergird its efforts with earnest, fervent, persevering prayer that the Commission may respond effectively to the turbulence and crisis that besets the world missions task in our time. This situation is critical. Our Church has fewer missionaries than we had in the 1920s. And the Board's 1971 budget contemplates reducing our present

force by 114 more missionaries — a cut of almost 25%.

ECOE believes that giving has decreased because benevolence gifts are being used to support social, political and economic ventures which are not in accord with our Lord's mandate to evangelize the world. It believes that adequate funds are available to finance the task of world evangelization if such funds may be used without "equalization" procedures which in effect divert funds given to win the unsaved to Christ to other causes that many Bible-believing Christians feel they cannot in good conscience support.

We would urge Sessions of all conservative churches to consider prayerfully putting ECOE in their 1971 budgets, letting their members know that an agency now exists through which they can support evangelical mission work overseas without having a portion of their gifts used for other purposes. We would urge all Concerned Presbyterians, Inc., members in "liberal" churches to send their gifts direct to ECOE, Box 808, Hopewell, Va. 23860.

Inquiries concerning ECOE's work and program should be addressed to the Rev. James L. Lyons, Chairman, Box 216, Swannanoa, N.C. 28778.

A Missionary Speaks On the Crisis in Missions

THIS message by the Rev. Dwight Linton was given at a number of Presbyterian Churchmen United rallies in Georgia this summer. The Rev. Mr. Linton has served our Church as an evangelistic missionary to Korea for many years. He knows whereof he speaks.

There is today in the Presbyterian Church U.S. an extremely serious crisis in missions which is most evident in the areas of personnel and finances. As an active missionary I have been rather reticent to speak to the issue because it would appear to be disloyal to the Board of World Missions. Yet, having struggled within myself, I have concluded that I am a missionary called of God and sent by the Presbyterian Church and therefore my obligation goes beyond our Board. It is because of this deep conviction that I speak to the crisis.

Personnel

The first area of crisis to which I speak regards personnel. It was reported at the April meeting of our Board of World Missions that on January 1, 1970, our missionary force totalled 467. The minutes of that meeting also reveal that the 1971 budget will require cutting that force to 353 by the end of 1971. The Board has stated that if we experience a "contemporary miracle" the cut will be only to 400. The 1971 budget of the Board will mean for Korea, where I serve, that one out of four missionaries will have to leave the field.

The statistics are especially alarming in light of the fact that five years ago we had 567 missionaries on the foreign field. Even in the 1920s we had at one time over 500 missionaries in active service. In a time when the world is experiencing a population explosion, we are retrenching.

Finance

The second area of crisis is the area of finance. In its report to the 1970 General Assembly, the Board declared that there has been no budget increases in that agency for three years even though our nation and most countries where we minister are experiencing severe inflation. It has further been estimated that even the austerity budget of 1970 will not be met since the General Council of our Church feels that not

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more than 90% of the total benevolent budget of the denomination will be met. This means that not only will the missionary force be reduced, but that the work budgets in every field will be reduced by 15%. The headquarters of the Board in Nashville, it is reported, has had to make even more severe cuts in its staff and operations budget.

It is quite obvious, then, that in personnel and finances, the two things vitally necessary to operate a missionary program, we have a crisis on our hands. It is only natural and right for us to ask why this is happening and to search for solutions. Some feel that it is a difference of opinion as to how we go about the same task has brought on the crisis. Others feel that all share the same burden, but the emphasis is different in that some stress the social implication while others stress the spiritual. Some feel that the equalization of benevolences is the root of the problem.

More Serious Problem

I am convinced that the crisis is a result of a far deeper and more serious problem in our Church today. Our crisis will not be solved by superficial solutions such as restructuring or reorganization. It will not be solved by abolishing the equalization process. The crisis we face in missions today is basically theological.

Last Fall I enrolled at Columbia Seminary, from which I graduated 18 years ago, to study toward a ThM degree during my furlough year. I found that Columbia Seminary has radically changed during those 18 years. There is at that institution today a theological atmosphere of neo-orthodoxy and in many ways it points further "left." Interestingly enough, a staff member of the Board of World Missions, in a conversation with me last fall, expressed sympathy for me concerning this. This man is one for whom I have appreciation and who is theologically alert having done graduate work in theology. In our conversation he said to me: "Dwight, coming back to the States and finding that neo-orthodoxy has swept the seminary you attended must cause you pain." Then he went on to state that he held that theological stance and that he thought the members of the staff at his level in Nashville did also. He assumes, he said, that the Executive Secretary of the Board, Dr. T. Watson Street, approves since he was asked to join the staff while knowing his theological stance. This conversation along with several other factors, has convinced me that the staff of our Board of World Missions stands theologically in the neo-orthodox camp or further to the left. My thesis is that this obvious shift in theology has produced our current crisis in missions.

Recruitment

This, I believe, can be illustrated in three areas. We see it, first of all, in the area of recruitment. Five years ago, while home on furlough, the candidate secretary, Mr. Coffin, told us at the missions conference at Montreat that we no longer as a Church are able to recruit full-time evangelistic missionaries. The seminary graduates, he said, will no longer "buy" that. This is the case while the national churches and the individual missions are pleading for evangelistic missionaries. During the last nine years the Presbyterian Church, U.S. has sent only two ordained men to Korea. In other words, our Church, in spite of the plea each year for evangelists, has been able to produce only two full-time evangelistic missionaries which history has proved to be the backbone of the mission movement.

It seems, that for some reason, our staff in Nashville is not able to communicate with the theologically con-

servative seminary student. I do not know why but many are suspicious that they are not sought. Many theologically conservative missionaries on the field are saying that the staff does not really want them any more. Whether this is true, of course, could not be proven by me.

Neo-Orthodox Movement

My experience at Columbia Seminary this year has given me an opportunity to study the theology of Karl Barth, the so-called father of the neo-orthodox movement. After careful study I have discovered a latent universalism there. It alarms me that the brand of neo-orthodoxy in our country is more liberal than Barth. Will that type of theology which de-emphasizes the necessity of personal faith in Jesus Christ and holds open the possibility of all being saved produce men who are motivated to give their lives to missionary service?

The Presbyterian Church, U.S. must begin to be honest. Are we going to definitely commit ourselves to this theological stance which undercuts our confessional position and what we believe the Bible teaches? If we are, then we must re-think our entire missionary program and prepare ourselves to throttle back to about 100 missionaries. The other main line denominations, such as the UPUSA and Methodists, have evidently faced the crisis and decided to commit themselves to a weak theological stance. The result has been a throttling down of their missionary program both in finances and personnel. We had better prepare ourselves to do the same because if we continue our present theological stance then, even if we had the finances, we could no longer find the missionaries. Neo-orthodoxy, or at least the liberal brand that is prevalent in our Church, simply will not produce missionaries.

Crisis in Support

The second area in which it can be illustrated that the Church's theology has contributed to the "current" crisis is in the area of support. If you were to check statistics you will find that, generally speaking, the conservative churches and individuals share the greater burden of financial support for our missionary work. I have gathered this definite impression from my itinerating in over 180 churches during my last two furloughs. The Board, however, seems to ignore or disregard the concern of this constituency in our Church. Evangelism is not emphasized in their publications or conferences and the result is that the Board has lost the confidence of those in the Church who feel strongly that this should be a primary emphasis. Five years ago, while on furlough, it was the local pastor who "put the screws" to me about this. This year the laymen give evidence of being deeply disturbed over this change in emphasis.

This kind of comment is difficult to document, but an illustration would be a report made at the April meeting of the Board of World Missions. In discussing the prospect of reducing our missionary forces it was also pointed out that the 1971 budget reduction will also mean that certain medical work in rural Brazil could not be continued and that providing high school education will be impossible in certain situations in Congo. Period!! The report never mentions that in Korea the budget reduction will mean that we will not be able to establish churches in the many areas we have found which have absolutely no Christian witness of any kind. Now, I'm not saying that the person who wrote the report has no interest in establishing pioneer churches or in evangelism. The point is that the emphasis is not evangelism. The result has been a serious loss of confidence in the staff and Board of World Missions.

The third area in which it can be illustrated that the Church's theology has negatively affected our missionary

program regards the personnel who currently serve on the field. We might call it the communications gap between the staff and the missionary. There are actually two aspects of this problem. One is theological and the other is administrative. I will speak only to the theological aspect since concerning the administrative I am not competent to speak.

There was a day when members of our mission in Korea would sit down and write a letter to the folks in Nashville and in a friendly way keep them abreast of what was going on and, in turn, receive informal advice and encouragement. This important "chit-chat" correspondence has ceased. In the last two years I have been appalled at the bitterness on the part of the missionary toward the staff. Faithful men who have served long years and some men even nearing retirement have begun to grow bitter and disenchanted and this is directed toward Nashville.

Lack of Evangelism Emphasis

Why are many of the missionaries in this frame of mind and spirit? There are many reasons perhaps but I can definitely identify three. One is the lack of emphasis in evangelism. We feel like the staff is not really behind us in our concern for evangelism. The mission in Korea has made the matter of "planting" churches a number one priority and we have the impression that the staff in Nashville could care less.

Missionaries' Opinions Unheeded

Then, there is a widespread feeling that the missionaries' opinion doesn't amount to a "row of beans" almost 100% of the time regarding decisions made in Nashville. There is official communication, but our mission feels, almost to the man, that Nashville doesn't care what we think. A good illustration of this has to do with the Church World Service in Korea. Our mission has for several years pled with the Board to cut it off or to put pressure on the New York office to clean it up because it is a blot on our Christian testimony in Korea. The corruption that has grown up around it in Korea is abominable. We did not get to first base in our repeated requests. Now it has become a joke at mission meeting when it is brought up. We are convinced that they are not interested in our opinion. By the way, the Korean Church sent in a resolution to the Board and it had no effect.

Ecumenism

The third thing that has contributed to the bitter, disenchanted spirit of the missionary is the tremendous emphasis the Board has placed on ecumenism. I have always personally had an interest in ecumenism, but have never felt that it should be a major emphasis. When you make ecumenism the gospel, which many of our missionaries feel that the Board has done, then we have departed from our primary mission.

We have the impression that the watchword is that if it is ecumenical it must be okay. An illustration of this is our adoption of the National Council of Churches missions emphasis which links Red China with Reconciliation. Our Board is promoting this study of Red China when we know almost nothing about Red China and the Church there. As I look at this emphasis I cannot help but conclude that our Board has started beating the National Council of Churches drum for the recognition of Red China in the United Nations. In fact, the Board is offering a book written by six men on Red China for the Church to study. Five of these six men advocated this very thing. As a missionary to Korea, which is dreadfully close to Red China, I am deeply upset by this. In fact, I find myself unable to beat that drum which is being carried by our Board. This is the kind of thing that has embittered our mis-

Budget Time!

THIS is the season when church officers start preparing their 1971 budgets. We would ask that prayerful consideration be given to putting Concerned Presbyterians, Inc., in your church budget for the crisis year which lies ahead. Many churches did this in 1970. Their contributions have helped materially to undergird our expanding program.

The number of Women of the Church groups and Bible Classes which have taken special collections for our movement also has been increasing.

It is currently costing us approximately \$10,000. a month to pay the salaries of our Miami and Atlanta office staffs, travel expenses of our four field directors, printing bills, postage and mailing costs, office rent, long distance calls, etc. (Our officers receive no salaries and usually pay their expenses as they travel over the Church.)

We need a steady flow of contributions each month to carry on our threefold program:

1. Informing those who are still not aware of the seriousness of the crisis facing our Church.

2. Keeping those who ARE concerned up-to-date regarding the crucial issues and providing them with the factual information they need to combat the present trends.

3. Helping conservatives organize for effective action at the local church and presbytery levels.

sionaries.

There is no question that the crisis we face today in missions is theological. A solution cannot be easily found. There are several things that must be done, however. One is to recognize that there is a problem and to honestly express your concern to those in places of responsibility. I have expressed to the President of Columbia Seminary my concern and dismay at the shift in the theological stance of that institution. You can write to the Board and express your concern. You might have the opportunity to speak at Presbytery and call attention to our serious situation. Honestly speaking to the issue is important.

One long-term solution that has occurred to me is to follow the lead of the Anglican Church. In that denomination there is no official Board of Missions, but instead several missionary societies. Would it be possible for us to take a leaf from the Anglican book and establish, with sanction of the General Assembly, a missionary society as vehicle for an ongoing evangelical and thoroughly Reformed missionary endeavor within the Presbyterian Church, U.S.? We must be honest and admit diversity within the Church. Instead of forcing everyone into the same mold and giving them no choice but to support Presbyterian missionaries through the official Board, we could provide an outlet that conservative churches could support and through which conservative missionaries could serve. As the situation exists today, conservatives are withdrawing support of our Board and supporting independent efforts, if any missionary effort at all. A Presbyterian Missionary Society would allow Presbyterians to act together in supporting Presbyterian missionaries. Whatever we do we must do quickly before the Presbyterian mission movement dries and shrivels up to nothing.

We stand in crisis days in missions, yet the Great Commission has not changed. Jesus' command is clear to "Go therefore and make disciples of all nations

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baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you and lo, I am with you always even unto the end of the age." We cannot shun our responsibility. There are more people in the world today who do not know Christ as Lord and Saviour than there were 10 years ago. We have more of the means for supporting missions than ever before. We have greater advantage technologically than ever before. Yet, we are retrenching and consolidating instead of getting on with the task. Let us earnestly pray that God will work in our Church and hearts in such a way that the trend may be reversed.

Sounds of a Solemn Assembly

EXCERPTS from a sermon preached at Mountain Brook Presbyterian Church, Birmingham, Ala., by Dr. Thomas G. Atkinson, UPUSA minister, following the 182nd General Assembly of the United Presbyterian Church.

I am a Presbyterian and have been all my life. My father has been a Presbyterian minister for over fifty years. I do not speak as someone who has recently come into the church but rather as one who has been vitally concerned with it and with its mission for many years.

You in Alabama did not hear many sounds from *that assembly* (the 182nd of the UPUSA Church held in Chicago) because of an apparent news blackout on the proceedings. Some of the more basic issues that were talked about I would share with you today. One thing I would like to emphasize is that the central part of any Christian church is its role of evangelism. The reason for the church's existence is to glorify Almighty God and to proclaim Him to the rest of the world. The primary reason for the existence of the Presbyterian Church is to proclaim that Jesus Christ has come into the world, and that He is the answer to the world's problems. It's amazing to me that during the proceedings of the General Assembly, most of which were included in the Blue Book (an instrument of some 650 pages), only three of those pages were devoted to the subject of evangelism. It is significant that over 130 pages of this book were devoted to social action, and only three for evangelism. It is interesting that 33 pages were devoted to the proposal for the study of sex in our church, and only three of those pages were devoted to evangelism. It seems strangely interesting that in these critical times when we lost not only 1,000 people from the church every week last year, but when we were losing over 2,000 people from our church school every week last year, that no viable program for enlistment evangelism was suggested!

Another voice heard was the cry for church union. This has been heard for many years. There have been bleats that have come from such men as Eugene Carson Blake asking that we compromise to the point that we accept each other's most common denominator for the purpose of efficiency in the church. But efficiency should never be so important as to water-down a particular denomination's doctrine, polity and tradition. If you read the document suggesting church union, you will find that the office of the ruling elder in the new

church union proposal has been completely, permanently and irrevocably abolished. For those of you who are ruling elders, may I suggest that you look at this report closely before you give it your affirmative vote.

This report also proposes that the church be controlled primarily by bishops, a church where ministers will be placed wherever the bishop and the "parish council," whatever that is, deem that they should go. This proposal is anti-Presbyterian, anti-tradition, and anti-parity of clergy and laymen.

Now, a few things in regard to that which seems to be paramount in the minds of many liberal clergy and laymen: the subject of sexuality and the human community. This report which consisted of 33 pages was debated on the floor of the General Assembly for over three and a half hours and was finally accepted in its entirety and is to be sent to the churches for their consideration, study and appropriate action. When the question was asked, "What is appropriate action?" those who framed the report were unable to say. In any event, soon, within the churches that accept this report for study there will be such provocative topics as the following, occupying the minds of our young people, young adults, and adults: **Sex education for children and adults; masturbation, dating, male and female homosexuality, contraception, abortion, courtship and marriage, courtship within marriage, courtship without marriage, courtship and race, artificial insemination, and the plight of single adult persons and their sexual relationships. The report was accepted. There were many people who were quite incensed about its acceptance.**

An elder commissioner had enough courage, biblical insight and tenacity to get up after the report was accepted and made this addition to it:

"We the 182nd General Assembly reaffirm our adherence to the moral laws of God as revealed in the Old Testament; that adultery, prostitution, fornication, and the practice of homosexuality is sin. And we further affirm our belief in the extension that Jesus Christ gave to law that the attitude of lust in a man's heart is likewise sin; also, we affirm that any self-righteous attitude of others who would condemn persons who have so sinned is also sin. The widespread presence of the practice of these sins gives credence to the biblical view that men have a fallen nature and are in need of the reconciling work of Jesus Christ, which is adequate for all the sins of men."

This addition passed, much to the surprise and consternation of the framers of the original report that was passed. The addition passed, however, by only eight votes. When the sex report comes down to the local church this addendum has to be included. The addition, I believe, reflects the thinking of the majority of the people who sit in the pews of our church.

Now, there was a group of young people at this General Assembly, who came there as official "youth delegates," allowed to view proceedings but not allowed to vote. Other youth were also there. They were "convention followers." Some of them were Presbyterian laymen, some Presbyterian clergy. This latter group was the most disgusting, grimmest, dirty-mouthed and adlebrained young people I have ever had the misfortune of encountering. They called themselves the "Submarine Church." Now the highest judicatory of our church, the General Assembly, invited this group to speak before the assembled delegates, and *no one* should be entitled that privilege unless officially elected to represent the church, but for some reason or other there seems to be some value in shock appeal. Last year James Forman,

the Negro militant, was allowed to overshadow the whole Assembly with his tirade, and this year this reprobate church calling themselves the "Submarine Church" did the same. The Submarine church spoke . . . they ranted and they raved. Such inconsistencies and such inane drivel has rarely been uttered by persons who have gone beyond the first grade. They admitted taking drugs and declared that over 40% of the youth delegation of the General Assembly had smoked marijuana. When they spoke championing use of marijuana several of them lit cigarettes on the floor of the General Assembly that were reported to contain marijuana. Their language ranged from profanity to blasphemy, and then hit an all-time low when the speakers shouted out, accusing the entire Assembly, in terminology that could only be used in the pig-pens of society, of being guilty of incestuous relationships with their own mothers.

Some of the commissioners tried to restrain the Submarine representatives but the kindly moderator pleaded, saying, "We promised them a half-hour, shall we not keep our pledge?" At that point, the tradition of decency and order became history in the Presbyterian Church. All the whitewash that may come from the many busy pens of the General Council will never cover the deep dark stain of insult levelled by that renegade church; not all of the deodorant that New York and Philadelphia can spray can ever neutralize the stink that was released — at the invitation of Assembly officials on the floor of that solemn Assembly. Most of the delegates were understandably nonplussed, angry, humiliated, some left and packed their bags and went home where they didn't have to be exposed to vulgarities and insults. Others sat and ground their teeth in anger. Some, I suppose, prayed silently.

There were some voices crying in the wilderness that brought a degree of sanity to some of the motions. But

there is a greater solemn Assembly that must be listened to, and that solemn Assembly is not the General Assembly that makes up the Presbyterian Church as a whole. We who make up that Solemn Assembly, 3,200,000 Presbyterians, had better start speaking out. We had better confront our leadership and tell them we *are* concerned for our church. We must tell them we're tired of constant ridicule and criticism of elected officials in the conduct of our foreign policies by our church functionaries. We should tell them we're tired of constant emphasis on social issues, particularly those involving race. We must speak out and say we're tired of no reinforcement being given to the dedicated efforts of our men in Vietnam — tired of the de-emphasis of evangelism — tired of the de-emphasis on the means of grace in our Church — tired of so many church-sponsored social action programs lacking in Christian witness and emphasis, and thereby indistinguishable from secular humanitarian movements, tired of the hypercritical view of biblical truth, tired of the insinuations that Jesus Christ is no longer relevant to our society. This is what this great voice of this Solemn Assembly known as the Presbyterian Church had better start saying or we're not going to have any church to say it in.

We believe that too many in our church are trying to deal with the outward symptoms of an unregenerate society solely, *solely*, through programs designed to improve man's material environment, rather than dealing first with the basic cause. In the Bible, the cause of injustice, the cause of deprivation, the cause of other evils is described as sin within the human heart, and no ecclesiastical OEO program can remedy it. These are some of the things that we should as Christians believe.

(The foregoing are excerpts from the Rev. Dr. Atkinson's sermon; a complete copy may be had upon request.)

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Liberals' Technique **In Promoting Amorality**

LOUIS Cassels, religion editor for United Press International, wrote the following remarks in the June 18th issue of the *St. Louis Post-Dispatch*:

"Some Protestant denominations have hit upon an ingenious device for propagating permissive statements about sex without taking official responsibility for them.

"It works like this:

"The denomination or one of its subordinate agencies appoints a study commission to draft a statement outlining a 'modern christian view' of sexual morality.

"The commission writes a report saying, in effect, that extramarital sexual intercourse may be morally acceptable in some situations.

"THIS DOCUMENT is printed, distributed and publicized by the denomination. It is paid for out of denominational funds. But there always is some fine print which says that it was issued 'to stimulate thought and discussion' and 'is not to be construed as an official statement of the denomination's teaching.'

"This sotto-voice disavowal provides denominational executives with a cop-out if the report triggers protests from rank and file members.

"Precisely this device has been employed within recent weeks by three of America's largest Protestant bodies: the United Presbyterian Church, the United Church of Christ and the Lutheran Church in America."

Mr. Cassels concluded, "There seems little room for debate about the essential hypocrisy of the device by which they (referring to the statement on sex) are put forward with a great fanfare of publicity by denominational officials who deny any responsibility for the stands taken."

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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MIAMI, FLORIDA 33132

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PRAY FOR "LIQUIDATORS"

IT is much easier to criticize a minister who has aligned himself with those who are working to liquidate our Church than it is to pray for him. The same is true for those so-called "middle-of-the-road" ministers who refuse to take a definite stand because they do not want to "become involved in controversy."

We would encourage all Concerned Presbyterians, Inc., members whose ministers fall in one of these categories to invite like-minded friends to their homes to pray specifically that their ministers will realize the tragic fate which is in store for our Church if those presently in control succeed in forcing their program upon an unwilling Church.

Colloquy Says

"End God-Talk"

A recent writer in *Colloquy Magazine* advised, "We must put an end to God-talk. God-talk is hopelessly irrelevant to the new generation's perception of themselves and their world . . . The irrelevance of God-talk for the new generation is evident in the fact that if one were to announce the death of God from the steps of most high schools or college chapels today, practically every student would ask him what else is new."

. . . just another reason why our Church should withdraw from its joint sponsorship of this magazine . . . another reason why our Board of Christian Education (which voted to maintain the sponsorship) no longer deserves the support of Christians who know that God does exist and that He cares for us when we seek to serve Him.

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