

*"The Only Infallible Rule
of Faith and Practice"*

THE CONCERNED PRESBYTERIAN

*Dedicated to the Formation of a Continuing Church
True to God's Word and Loyal to Historic
Presbyterian Doctrine and Polity*

BULLETIN No. 23

FEBRUARY, 1972

Who is Forming the New Church?

STRANGE semantics are being used to promote the Plan of Union with the United Presbyterian Church. The liberal establishment is trying to create the impression that they seek through union to perpetuate traditional Presbyterianism and that conservatives opposing union are the ones who are deserting the Church of their fathers.

It should be said loudly and clearly that those who oppose union are NOT turning their backs on their Presbyterian heritage. They are wholeheartedly committed to the interpretation of Scripture defined in the Westminster Confession of Faith and the Catechisms. They believe in the Presbyterian form of government with its parity of clergy and laity. It is our liberal brethren who are rejecting their Presbyterian heritage — not the conservatives who seek to preserve the historic evangelical faith and doctrine of our Church.

But can any Presbyterian minister, elder or deacon who takes his ordination vows seriously vote to enter this new church? The new denomination will have great appeal for those who are chafing under their vows, restless under the theological restraints of our Constitution and who are searching for new theology, new ethics and new programs.

The prospectus — "A Plan of Union" — prepared by the Joint Committee calls for the dissolution of both denominations and the formation of a NEW CHURCH on or about July 1, 1974. We underscore the words "new church" because these words are used more than 55 times in the Covenants of Agreement. It is the liberals in our two denominations who will be forming the proposed new church.

The Constitution of the new church will include not only the Westminster Confession of Faith but also the UPUSA Book of Confessions adopted in 1967. But these combined confessions will be only temporary. One of the first actions of the new church will be to prepare a new confession (Art. 8, page 12 of the Plan). Those who enter the new church will not know what the church will profess to believe until it is too late to withdraw.

Another important difference will be the ease with which the new church will be able to change its doctrine. Doctrinal changes will need the approval of only 2/3rds of the presbyteries instead of the 3/4ths now required by our Church. Merger into the COCU Church of Christ Uniting or union with other bodies could also be effected with the approval of only 2/3rds of the

presbyteries. And this 2/3rds rule could be changed to a simple majority if 2/3rds of the presbyteries approved the change.

Traditionally, Presbyterians have been reluctant to place too much authority in the hands of individuals. Chapters 20 and 22 of the Plan give to one man — the "General Pastor" — the power to recommend and to veto pastoral placements. An "Executive Presbyter" (page 71) is to be the "chief administrator and interpreter" for each presbytery.

Faithful Presbyterians should determine to remain in a Continuing Church which will reflect their loyalty to Scripture, the Westminster standards and our Presbyterian form of government. Our primary allegiance is to our Lord Jesus Christ and to the truth of God's written Word rather than to any organization of men. We must be loyal Presbyterian Christians — not blind followers of those who would lead us away from the faith.

Some will call this treason but thinking Presbyterians will call it loyalty to Christ and His true Church.

"Question and Answer"

IN *The Presbyterian Journal* of November 3, 1971, the Steering Committee for a Continuing Church answered some of the questions most frequently asked about the plans of the four conservative organizations which are preparing for the realignment in the Church which appears now to be inevitable. Reprints in booklet form are available from the Rev. Paul Settle, Executive Secretary, Presbyterian Churchmen United, 3436 Wellington Road, Montgomery, Alabama 36104 — 12 copies for \$1.25, \$8. per 100. We urge every Concerned Presbyterian to make sure that copies of this informative folder are placed in the hands of every officer in his church.

One question frequently asked and not specifically answered in this booklet is —

Question: Since 16 presbyteries have already gone on record as opposing union with the UPUSA and there are other conservative presbyteries which are known to be opposed, why do we not work to defeat union instead of preparing to form a continuing Church?

Answer: This is a good question. It would take only 19 presbyteries to block union with the UPUSA and there is little doubt about our being able to defeat union if the vote is taken under our present presbytery structure and method of voting.

But defeat of union will not correct the spiritual sickness in our Church. The liberals would still

Continued on page 2

Question - Answer . . .

Continued from page 1

have enough strength to change our method of voting. They would still be able to restructure synods and presbyteries in a manner that would insure their eventually having enough votes to take us into Union. And their recent actions have indicated that if the Constitution of the Church stands in the way of union they will violate the Constitution to achieve their goals. They will eventually force us into union whether we like it or not.

In the meanwhile radical liberal leaders will continue to undermine the faith of our boys and girls — to expose our children and grandchildren to their permissive attitude on sex and drugs. They will continue to make light of the commandments of God on adultery and homosexuality. They will continue to violate God's Holy Word on abortion. They will continue to use the Church's funds to support the National Council of Churches, the World Council, the United Ministries in Higher Education and other causes which are abhorrent to faithful Bible-believing Christians. The polarization in the Church will become even more acute than it is today.

Leaders in the four conservative organizations have decided that, humanly speaking, it will be impossible to restore evangelical zeal and fervor in the Presbyterian Church U.S. — that there is no way of reconciling the views of those who stand for historic Presbyterian doctrine and polity with the position of those who take a dim view of the authority and integrity of the Bible and who seek to destroy the Presbyterian system entirely by merger with the colossal super-church planned by the Consultation on Church Union.

We feel, therefore, that the time has come to stop opposing the firmly entrenched radicals in the Church. From now on we plan to devote our time, energy and money to laying the foundation for a continuing Church which will be loyal to God's Word — a Church which we can support wholeheartedly.

This important decision to change our course was reached only after much heart-searching and prayer. We earnestly sought the leading of the Holy Spirit. We sincerely believe that He has shown us the direction God would have us take and that He will be guiding us as we face the future.

Ministers' Annuities

MANY of our brethren have asked what will happen to their minister's annuities if a minister withdraws from the Presbyterian Church U.S. when realignment takes place. Dr. George H. Vick, Executive Secretary, Board of Annuities and Relief, has given us the answers:

1. If a minister who has participated in the fund for more than five years ceases to be an ordained minister in the Presbyterian Church U.S. he has two options:

a. He can leave his payments in the Fund and will be entitled to an annuity based upon the total salaries on which 10% dues have been remitted when he retires at age 65 or later; or

b. He will receive a lump sum settlement when he leaves the Church equivalent to the 2½% which he has personally contributed to the Fund, plus interest.

2. If a minister who has participated in the Fund for less than 5 years ceases to be a minister in the Presbyterian Church U.S., he will automatically receive a

lump sum settlement equivalent to the 2½% which he has contributed personally to the Fund, plus interest.

These provisions are spelled out in The Official Plan of the Ministers Annuity Fund. A copy of the Plan may be obtained by writing the Board of Annuities and Relief, 341 Ponce de Leon Avenue N.E., Atlanta, Georgia 30308.

A Challenge To Dr. Aubrey N. Brown

IN recent months the editor of the liberal *Presbyterian Outlook* has been stepping up his attacks on Concerned Presbyterians, Inc. In his August 23rd editorial page he refers to the "Big Lie" technique which Francis Pickens Miller claims was used in the 1954-55 debates on union. In his editorial report in the September 20th issue he accused our leaders of "distributing false and unsubstantiated charges against the church's leadership and agencies."

In his great commentary on the Psalms — *The Treasury of David* — Charles Haddon Spurgeon makes a comment which seems especially pertinent. He said, "It is only at a tree laden with fruit that men throw stones."

We seldom reply to vicious and slanderous attacks by liberal leaders. They encourage us to believe that we are making considerable progress. Although the *Outlook's* editor continues to accuse us of misrepresentation, Dr. Aubrey N. Brown has never — we repeat, never — attempted to prove untrue any statement in our Bulletin *The Concerned Presbyterian* or other literature which has been widely distributed over the Church.

It is passing strange that the liberals seldom speak to the issues themselves — they rarely admit and seek to justify what they have done to our once-great Church. Instead, they resort to the tactic of men who are not able to defend their position. They attempt to discredit those who oppose what they seek to do.

We would like to see someone take space in the *Outlook* to answer, for the record, the following specific questions:

Is it true that in our Church there are ministers who vowed to receive and to adopt sincerely the Confession of Faith and the Catechisms as containing the system of doctrine taught in the Holy Scriptures and now no longer hold this belief?

Is it true that presbyteries in our Church have ordained or installed ministers who refused to affirm belief in the Virgin Birth, belief in the doctrine of the Trinity, belief in the bodily return of Jesus Christ and who state without shame that they believe all men will be saved? By ordaining or receiving such ministers, are

OFFICERS of Concerned Presbyterians, Inc.

Kenneth S. Keyes, President

Col. Roy LeCraw
Vice President
P. Y. Matthews
Vice President

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

these presbyteries violating the Church's Constitution?

Is it true that all ministers in our Church have promised that if at any time they find themselves "out of accord with any of the fundamentals" of our system of doctrine they will on their own initiative make known to their presbytery the change which has taken place in their views since the assumption of their ordination vows? Can you cite a single instance where any minister who has changed his views has kept this promise?

Is it true that our Board of Christian Education has sponsored publications which promote loose morality in sex relations (*Colloquy* and *Church and Society*) and which condone the use of drugs by youth (*Focus*)?

Is it true that our Board of National Ministries has a fund which is being used to pay for abortions in direct violation of God's commandment "Thou shalt not kill"?

Is it true that boards, agencies and institutions of our Church have used benevolence funds entrusted to them for social and political purposes that have no connection, direct or indirect, with the Church's Great Commission—such as striking garbage collectors in Memphis and the March on Washington?

Is it true that the ultimate goal of many of the liberal leaders is to destroy every vestige of historic Presbyterianism in the proposed mammoth COCU "Church of Christ Uniting" in which the office of ruling elder will no longer exist, where control of local church programs and property will be taken away from sessions and vested in a "parish," in which the Church will be ruled by bishops under an episcopal system?

In all honesty, which group is really causing the present divisions in our Church? Is it the conservative organizations which want our Church to remain true to God's Word and loyal to historic Presbyterian doctrine and polity? Or is it the liberals who no longer believe in Presbyterian doctrine and polity and want to conform the Church to their new views?

"Jesus Ruled" but "I Think"

THE Rev. Michael Keeling, Assistant Director, World Council of Churches Ecumenical Institute, wrote in his recently published book: "The Ten Commandments are commendable for their brevity, but fostering the illusion that love, mercy, humility and the thirst for righteousness can be reduced to ten simple instructions... may well do more harm than good... Jesus clearly ruled against divorce, but, valuable as the institution of lifelong marriage may be, there are times when its operation as a rigid institution will do more hurt to people than divorce and re-marriage... I think pre-marital chastity should not be treated as a rigid law."

The boldness with which so many radical ministers attempt to replace the clear commandments of God with their own immoral views is another valid reason for removing our young people from their baneful influence.

"HOW WE GOT WHERE WE ARE"

THE *Presbyterian Journal* now has available in booklet form "How We Got Where We Are"—a review of decisions and events in the Presbyterian Church U.S. during the last 10 years which have led many conservative leaders to believe that a Continuing Church is the only option left open to those who seek to be faithful to God and His Word. Copies may be obtained from The Presbyterian Journal, Box 635, Weaverville, N.C. 28787, at a cost of \$1.50 per dozen, \$10. per 100. Concerned

Presbyterians can render a real service by seeing that a copy is placed in the hands of every officer in their local churches.

4 NEW FIELD DIRECTORS

OUR last issue reported that we planned to add to our Concerned Presbyterians staff. Four new Field Directors have been appointed.

Capt. J. H. Campbell, USN (Retired) graduated from the U.S. Naval Academy in 1933. He commanded our submarines in the Pacific during World War II and our amphibious craft during the Korean War. Since his retirement from the Navy in 1960 he served as Executive Vice President of two textile trade associations—Combed Yarn Spinners and the Carded Yarn Association and later became associated with the Charlotte office of Courts & Co., Investment Bankers.

He is currently Chairman of the Board of Deacons and teacher of the Young Adult Bible Class of Willowwood Presbyterian Church, Norfolk, Virginia. His wife, Elizabeth, is the daughter of the late Dr. Albert Sydney Johnson—a well-known minister who served our Church for many years.

Capt. Campbell is serving as Field Director for the Synod of Virginia, except for Winchester Presbytery.

Col. Reed H. Flow of Bluemont, Virginia—retired recently after 29 years of Federal Government service in international political, military and internal affairs. He served as Combat and Counter-Intelligence Officer in the U.S. Air Force from 1941 to 1945, as Senior Intelligence analyst on subversive threats to U.S. and Allied Air Forces (1950-1960). He is recognized as an outstanding authority on internal security and a specialist on the current threat of "new left" and pacifist movements.

Col. Flow was graduated from Davidson College in 1933, attended Law School at the University of Virginia. He retired as Lieutenant-Colonel, U.S. Air Force Reserve in 1961. He is the son of Dr. John Eldred Flow who served as an evangelist and minister in our Church for 50 years. His primary responsibility for the present will be Concerned Presbyterians, Inc. operations in the Synod of West Virginia and Winchester Presbytery, Synod of Virginia.

Our third new Field Director is Robbins E. Wampler of Bristol, Tennessee. He is a Lieutenant-Colonel in the U. S. Army Reserve and served on active duty for about 11 years. Until retirement last year he was Superintendent of Post Office Branches in Bristol. He has served as Deacon and Ruling Elder, is currently Treasurer, Superintendent of the Sunday School and teacher of the Young Adults Bible Class of McIves Presbyterian Church. Colonel Wampler has been assigned to supervise our activities in Abingdon, Holston and Asheville presbyteries.

The newest addition to our staff is Judge W. Kenneth Barnes of Dade City, Florida. He served as Judge of the Court of Record of Pasco County for 8 years. His father was the first layman to be elected Moderator of the Synod of West Virginia of the UPUSA. Judge Barnes is a Ruling Elder emeritus of the Dade City First Presbyterian Church. Judge Barnes will be serving our cause in the Synod of Florida.

We still need dedicated men to serve as Field Directors for Georgia, Arkansas-Oklahoma, Louisiana and Texas. If you might be interested in helping with our program in one of these areas, either on a full or part time basis, write our Vice President, Mr. P. Y. Matthews, at our Atlanta Office -- 2779-G Clairmont Road, N.E., Atlanta, Georgia 30329.

The United Ministries in Higher Education

OUR denomination is a member of this unbelievable organization which is being used to promote subversive, anti-American and anti-Christian activities.

In the spring of 1970 UMHE began publishing a newspaper called PROBE — “prepared specifically for those people who are in campus ministries.” An article in the first issue said: “The campus minister carries with him into his vocation a sense of tradition, reason, books and faith. But although all these help him get his bearings, he has given up any picture of himself as spokesman for ‘the church’ because he knows that despite much brave talk, it lies almost wholly on the other side, over in what is now the enemy camp. He, like the students and colleagues and faculty and occasional administrators he befriends, is *increasingly disinterested in the faith of his fathers* and at first surprised, then *relieved, that he can live without it for the most part.*”

On Page 11 the youth minister of a church reported: “Washington Square United Methodist Church has for two years guided a ministry entitled EXPANSION, which attempts to increase understanding between Suburban-Rural High School Youth and Radical movements. We are now excited about offering the same opportunities to campus groups.

“Our church houses a Peace Center, and provides a meeting place for many groups: People Against Abortion Laws, Women’s Liberation, Gay Liberation, Ecology Action, GI counseling, etc. We support financially other groups such as the Black Panthers and the Black Economic Development Fund.”

Issue No. 2 contained photos and drawings from Liberation News Service — the left-wing underground’s agency for distribution of materials. Page 2 contained the form of an FBI wanted poster with finger prints and photo of the fugitive from justice — our president, Richard M. Nixon. The poster said: “Nixon is wanted for conspiring to murder tens of thousands of American soldiers and at least one million Vietnamese. He is also wanted in connection with the murder of 28 Black Panthers, four Kent State students, and two Jackson State students. If you have information concerning this person, please help to bring him to justice.”

On page 10 is an article — “Gays Move for Rights.” It ends with these words: “How can the campus ministry encourage the entire university community to deal honestly with their own personal attitudes toward homosexuals? And in the SPIRIT OF ACADEMIC FREEDOM can we reconsider the moral, social and psychological aspects of homosexuality without resorting to prejudgments? But most important, how can we effectively advocate civil rights for homosexuals?” (emphasis added.)

One of PROBE’S two editors is James Edwin Loudermilk who went to Cuba with the Venceremos Brigade in February, 1970 — the group which ostensibly went to cut sugar cane but actually went to be trained as revolutionaries. PROBE’S third issue urged readers to enroll for the fourth contingent of the Brigade.

Issue No. 3 was highly critical of a letter from the Episcopal chaplain at Plymouth State College (N. H.). Commenting on the content of the paper, the chaplain wrote: “I kept wondering as I finished reading this edition of PROBE how any stranger to this earthly scene would ever guess that those responsible for

PROBE had any connection whatsoever with Jesus Christ, much less that they acknowledged Him as their Lord and Savior and were engaged in ministries to (or in) higher education in response to His call.”

Issue No. 4 published in the spring of 1971 had a front page editorial which said:

“Angela Davis, Bobby Seale, Berrigan and company, Erica Huggins, or the Seattle Conspiracy all cry for our attention. But only a strong sense of unity among those who care for these people and the Vietnamese, Laotians, and Cambodians will finally alleviate the suffering of these visible targets of official U. S. ideology.”

Pages 8 and 9 contained a massive plug for the People’s Peace Treaty—an infamous document spawned by the National Student Association and the Viet Cong. It gave the names, addresses and phone numbers of some of the radicals who were in the delegation to North Vietnam and urged readers to contact them.

Page 12 featured an article lauding Communist China’s “People’s Education” written by a couple who were traveling in Southeast Asia on a research grant from COEMAR — the Commission on Ecumenical Mission and Relations of the United Presbyterian Church.

Issue No. 5 had an article titled “Karl Marx Has Billy Graham’s Number.” It said: “Karl Marx performed a great service for mankind when he observed that established religion had become the ideological servant of the bourgeoisie . . .

“The obvious place to begin is with the individualistic, other-worldly theology promoted by Middle-American fundamentalism. The variety that we encounter most readily in the university is Campus Crusade which would convince confused freshmen that an ‘experience’ of Jesus Christ is the only revolution that counts. The high priest of groups like the Campus Crusade and of the Nixon Administration itself is William Franklin Graham, and he is the most vulnerable of all to the questions raised by the Marxist critique. After reading Marx and Engels on religion one is less likely to accept as an unqualified blessing Graham’s ‘lifelong friendship’ with Nixon, the Sunday worship services in the White House . . .”

Pages 5 and 16 contain a so-called sermon entitled “You Are Not My God” — a vile denial of our Lord. It said: “I will not worship a god who only trusts his priesthood and his power and his prophecy to men . . . WHAT AM I TO DO WITH A GOD WHO KNOWS OF WOMEN AS HARLOTS AND VIRGINS? AS TEMPTORS OR CLOISTERED? AS PLAYGIRLS OR NON-PERSONS TO BE PLACED ON RELIGIOUS PEDESTALS? . . . JEHOVA YOU ARE SO ONTOLOGICALLY MASCULINE with all of the worst cultural features of what it is to be a man — prideful and vengeful, image-protecting and loving war, jealous and insecure, omnipotent, and in so many hidden ways afraid of women . . .”

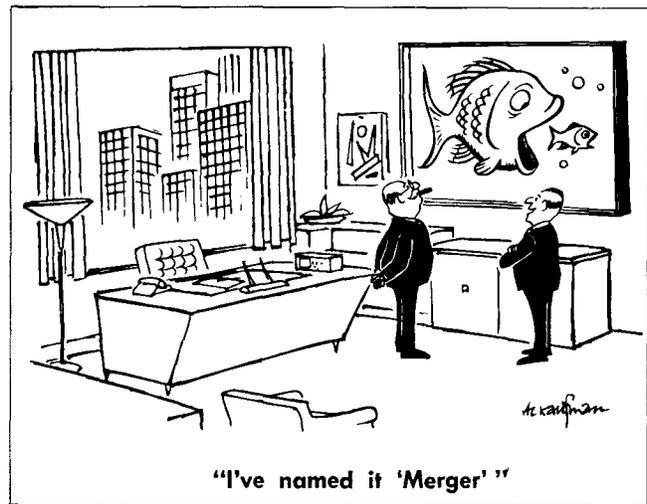
In the light of the articles printed in this publication it is not surprising to discover that PROBE is printed by Prompt Press of New York City — the official print shop of the Communist Party U.S.A.. This outfit prints THE DAILY WORLD, the Party’s newspaper and “POLITICAL AFFAIRS” its monthly theoretical magazine.

On February 15, 1935, Earl Browder, former head of the Communist Party U.S.A., led a discussion with a group of students at Union Theological Seminary, New York, on the subject of Religion and Communism. Said Comrade Browder: “You may be interested in knowing that we have preachers, preachers active in churches, who are members of the Communist Party. There are churches in the United States where the preachers

preach Communism from the pulpits, in a very primitive form, of course. In one particular church service described to me, the substance of the sermon (I do not remember the exact title) was that the Communists were the angels of God that had been sent like Moses to lead the people from the wilderness, while the representatives of the devil were the capitalists and their agents."

It is terrifying to think that there are men in the Board of Christian Education of the Presbyterian Church U.S. who are actively participating in the United Ministries in Higher Education and that our denomination is supporting this subversive organization with benevolence monies contributed by Southern Presbyterians. This is another valid reason why it is imperative that we start planning for a Continuing Church.

Editor's Note: The Church League of America recently published an 18-page Special report on UMHE. A copy may be obtained from our Miami office for 75¢.



Reprinted by permission of SHREVEPORT MAGAZINE

Who Is Polarizing the Church?

C. Philip Hinerman

FOR a church in the great liberal tradition of modern Protestantism to withhold benevolence money from its denomination is sensational news — particularly when this church charges that the denomination has given funds and support to acknowledge Communistic and revolutionary groups. This was the action taken not long ago by one of the wealthiest and most strategic churches in the Midwest against its denominational conference.

The split within Protestantism today is clearly revealed when denominational leaders, rather than denying such charges, admit them and then seek to defend their policies in the name of "reconciliation." "We have already radicalized the conference machinery and budget" said one activist leader in the bureaucracy. "Now we must begin to radicalize the local church." One may safely predict, however, that the latter "radicalizing" will be longer in coming than the first.

At first glance, the proposed takeover of the Church for radical ends seems politically motivated. And superficially it is — hard politics, revolutionary if not Marxist. Those who deny it or believe it will go away if ignored are in for a great shock. This struggle is going on in almost all the major denominations in America, and in every geographical section, including the Bible Belt. (In fact, some of the most strategic and clever political action to radicalize the Church is taking place in Deep South enclaves.) But something is happening that transcends the political. The basic issue has been and is now theological.

A review of a book entitled *The Secular Search for a New Christ* illustrates the theological basis of this shift to the far left. The author of the book is G. H. Todrank, professor of religion at Colby College, and his thesis, comments reviewer R. Franklin Terry, is that "God as a supernatural agent intervening in history and nature is no longer credible; the biblical perspective on human nature and destiny is too narrowly conceived; the church in both liturgy and institutional practice has lost its compelling relevance to the modern world. But man is still incurably religious in that he longs for 'an abiding sense of fulfillment or deep satisfaction in everyday living'" (*The Christian Advocate*, Feb. 19, 1970).

Terry goes on to describe the implications of this, in Todrank's view:

The resulting "crisis for Christianity" is whether a more challenging alternative to orthodoxy can be conceived — a Christology, for example, without Jesus! Hence, we are led to the "quest for secular salvation." In a pluralistic society, Todrank argues, "no one can claim, in any sense, to be the Christ. This is one of the most serious legitimate criticisms against traditional Christianity today." In our experience today there are many agencies (Christs) of salvation. Gone forever is the Universal Lordship of Christ crucified and risen.

If salvation can be equated with "an abiding sense of fulfillment" or "deep satisfaction in everyday living," then to be sure, Jesus Christ (present in gospel, sacrament, and church) is not the only agent of salvation. Beethoven might indeed be a Christ in this sense or Chase Manhattan Bank, depending upon how one defines "fulfillment" and "satisfaction."

Now that review says it rather clearly, does it not? Every once in a while someone begs me to be more positive in what I preach and write about the state of the world and of the Church. I have been saying recently that there is something either sick or demonic about the present course of the Church, and some people seem to feel that such critical, negative words were better left unsaid. My question is, Who is being negative and who is being positive? Is Todrank, writing against the Christian faith, being positive, and am I by calling his book to your attention, being negative?

Of one thing I am terribly sure — there is a great crisis within the Church in this hour, crisis that has greater theological implications than any other since perhaps the fourth century. And our strongest foes

Continued on page 6

C. Philip Hinerman has been pastor of Park Avenue United Methodist Church in Minneapolis for nineteen years. He has the B.D. from Asbury Theological Seminary and did graduate work at Pittsburgh Seminary.

Polarizing the Church . . .

Continued from page 5

are those within our own household.

The Church seems to be divided today between those dedicated to changing the structures of society in an effort to build the Kingdom of God, and those who want first to see men changed and transformed so that the Kingdom may ultimately come. Within many of the denominations, great sums of money are being raised from the local churches and then, in the name of "reconciliation," given to various power blocs and radically militant groups with the idealistic hope that "the structures of an evil society" will be changed.

Reconciliation is a fascinating word, one with a beautiful meaning. In the New Testament, it is used to mean the restoration of harmony between man and God. But amazing things are being done with this lovely word by those who seem to have little interest in its original meaning. The "reconciliation" funds that major denominations are giving to various radical and revolutionary groups — often groups with deep and bitter anti-Christian philosophies — are raised within the local churches by pietistic arguments with fine biblical sounds. Listen to this one, taken from a denominational promotional sheet attempting to raise funds "to change the structures of our evil society:"

We are motivated, not by political, economical, sociological, or even humanitarian consideration, though we recognize such considerations as legitimate expressions of our response to the love of God in Christ with which He first loved us. We are motivated by the love of God manifest in Christ which calls us to total commitment of His Reconciling purpose.

Or this:

Because God is the Reconciler and not we ourselves, we must continually seek the guidance of His Holy Spirit lest we project institution-oriented goals and class values as the purpose of this program. The ministry of reconciliation which we acknowledge as the mission of the Church does not require us to re-create all sorts and conditions of men into our image, nor even to win members for the Church. It requires us to open the way for God to make a people what He will. To say it another way, it requires us to work for conditions in our world that free men and women to attain the utmost of themselves as persons. We do not presume to predetermine what kind of persons they will be.

That says it clearly, it seems to me. Conversion is certainly not to be the number one item of business. I suspect it is not even second or third on the priority list. In the new pragmatic, political church, we are to give missionary money to all sorts of organizations outside the Church to help each to do its own thing. Apparently there are to be no strings attached to the gift, no questions asked.

Some of the major denominations have publicly denied giving missionary money to meet the reparations demand of James Forman. Yet their mission boards have given hundreds of thousands of dollars in a single year to the Inter-religious Foundation for Community Organization, an organization that publicly admits that it is a front for Forman's group and that some of this denominational mission money is being given to Forman. This is an interesting game the denominational boards seem to be playing. Perhaps it is their way of fulfilling the biblical injunction that "when thou doest alms, let

not thy left hand know what thy right hand doeth."

This clever bookkeeping serves to appease the constituency that pours the millions of dollars into the mission-board coffers annually while the mission boards give money to radicals and revolutionists in the name of reconciliation and the building of a new world structure. And in this way the denominational boards declare that they are fulfilling Christ's mission upon the earth and doing the work that the relevant Church should be doing in this crisis hour.

To bring it all off successfully, however, and to insure that the dollars continue to pour in from the local churches, requires some care. The goose that lays the golden egg must not be fatally damaged in this delicate operation. The men in high places who produce a pietistic rationale for these operations and mail it out to the local churches acknowledge openly that "we do not presume to predetermine what kind of people" the recipients of the missionary funds will be or ought to become. With disarming honesty the writers announce their dedication to the task of working for conditions in our world that will "free men and women to attain the utmost of themselves as persons." That makes good existentialist theology. Bultmann and Heidegger would understand perfectly. But it is a far cry from the New Testament theology of both Jesus and Paul.

The kerygmatic reconciliation of the New Testament is between God and man, accomplished by the blood of Jesus Christ. But the reconciliation to which many in the churches today are devoting their efforts is exclusively horizontal reconciliation between man and man, group and group, race and race. Apparently it is accomplished, at least in part, with money.

To speak about these matters is to risk being branded negativistic, judgmental, intolerant. Is it not right, however, to cry out for biblical reform and spiritual revival when the Church becomes choked with unbelief? A necessary part of this is to call attention to unbiblical teaching in denominational literature and colleges and seminaries, and to the leftward and radical turn of the mission boards and women's societies and other denominational agencies. To speak out on these issues seems to me to be within the great tradition of the Old Testament prophets, and in tune with the hard words of our Lord and with the highest traditions of Protestant and evangelical faith.

I do not believe that evangelical pastors and churches are polarizing the Church. The evangelicals I know are simply trying to survive and to bear some kind of witness in this time of apostasy. Humanly speaking they are weak and powerless within the new church. I believe that politically powerful caucus groups that are making non-negotiable demands, demonstrating, and insisting that budgetary items be cut back and the money given to them with no strings attached — these are the ones who are polarizing the Church.

No one can deny that Protestants are losing ground. In this day of great population explosion, church membership rolls and monetary resources are in a state of decline. More and more members of established denominations are silently leaving their churches. They are not marching and demonstrating. They simply have had it, and are seeking spiritual food elsewhere. The silent slipping away will no doubt continue and perhaps increase as the prospect of a super-church of a dozen denominations looms larger.

Could there be a connection between the decline in membership and contributions and the radical leftward swing of many denominational boards and agencies? My experience has been that some agency officials will quickly deny this, offering some reasons for the great de-

cline. But some agency officials have acknowledged the connection without hesitation, and have cavalierly dismissed it as "the price that must be paid by a truly prophetic church." And so the polarization within the Church continues at great and terrible speed.

We have looked briefly at the social and political polarization within the Church, but I am sure that the deeper division is theological.

Increasingly it seems to me that the real issue of this hour within the Church is whether God hears and answers our prayers. The issue, then, is the supernatural. We are not divided into pietists and social activists so much as we are divided between those who believe and those who do not. There are those who believe that God is *there*, that he does hear and answer our prayers, and that he does act in response to our entreaties. And there are those naturalists and humanists in the Church today who deny not only the miracles of the New Testament but also the real miracles of this hour. This, it would seem to me, is the real division point.

It is a combination of social concern and evangelistic passion that is the real heartbeat of the Church. The parish church I have served for almost two decades is now an interracial church in an interracial community. This church has a great heritage and tradition of missionary concern, evangelistic passion, and intelligent biblical witness. But it also has great concern for the world at its doorstep. For many years it has given generously both of its sons and of its funds to the world mission of the Church. And for many years it has attempted to reach out into the nearby community to meet the needs of the poor and the dispossessed. For this church, social concern and evangelical outreach has never been an either/or proposition but always both/and, and never more so than in today's split world. The evangelical church must not only come alive; it must

truly begin to *care!*

What we may now begin to see in the evangelical churches is the start of a great new movement of the Holy Spirit, not only among young people but in the total life of the Church. This is not to be a movement of emotionalism; we have already had that, and it has failed. But this can be a deep and quiet movement of the Spirit touching every area of personal and social living.

Only a spiritual movement in which men become right in their relationship with God and then in their relationship with their families and their fellow men, is worth being called an awakening. Francis Schaeffer keeps reminding us that it is both revival and reformation in life that we so greatly need in the Church today. And we are starting to see this in the life of some local parishes.

I believe that only our Lord can do this, by his Spirit, in the kind of world in which we live today. I do not see sociologists producing a transformation in character and personality, nor do I see money — whether large or small sums, from government or private sources — producing this result. Despite great expenditures, the failure of social and governmental agencies to rebuild the City of Man is clearly visible all around us.

One other positive word remains to be said. Those of us who are believers in this One who has come down out of heaven to deliver us must be more clear and more certain in our witness of Him today than ever before. We must stand up and affirm for all men to hear our faith in His saving blood and our trust in Him, and in Him alone, for salvation. It is the gift of eternal life alone that is our hope for a non-polarized Church — and for a new world!

Copyright 1970 by Christianity Today; reprinted by permission.

**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

Date

Address

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

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

Name

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.

Address

Name

Address

Name

Address

Name

Address

Name

Address

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

Hear Both Sides!

THE following communication signed by Ruling Elders of a 462-member Virginia church was sent to all members with our Concerned Presbyterians, Inc. folder "11 Valid Reasons for Opposing Union with the United Presbyterian Church U.S.A.":

In our Church's newsletter of 26 May there was enclosed a brochure from the "Committee of 24" of UPCUSA and PCUS urging union with the Northern Presbyterian Church.

The undersigned elders, all of whom are members of our Church, wish to remind our congregation of the following facts:

(1) While the final decision on union with UPCUSA is probably some time off, it is, we believe, the most serious issue with which our Church has ever been confronted.

(2) When the final decision is reached there can be no turning back.

(3) This is not a matter to be decided by our Pastor or by our Session. The decision as to which course our Church eventually takes will rest with you and the other members of our congregation.

We, the undersigned elders, while strongly opposing union with the UPCUSA, respect the views of those who favor church union. It is not our intention to attempt to direct your thinking. But since you are receiving information on only one side of the issue from our pulpit and from our subsidized church paper "The Survey" it is our intention that the other side of the question be made available to you. **WE ASK YOU TO TAKE**

TIME TO CAREFULLY READ THE ENCLOSED BROCHURE.

Some of our members read both "The Survey" and "The Presbyterian Journal" in order to examine both points of view.

We urge you to study this problem and to pray that the Lord's will may be done.

"We'll Go With Him ... All the Way"

EVERY Concerned Presbyterian should read the talk which the Rev. James (Jimmy) Lyons addressed to 2,700 Presbyterians gathered in Montreat for the Presbyterian Evangelistic Fellowship Conference, August 12, 1971. The Rev. Mr. Lyons, pastor of the First Presbyterian Church of Swannanoa, N. C., is Chairman of ECOE, the overseas missionary arm of PEF. He explains in detail why thousands of faithful Presbyterians feel that they can no longer in good conscience channel their benevolence funds through our Board of World Missions where they will be "equalized" to support programs which are hurting and not helping the cause of Christ.

This great message can be obtained from Presbyterian Evangelistic Fellowship, Box 808, Hopewell, Va. 23860: 12¢ each, \$10. per 100 copies.

PEF also has reprints of George W. Knight III's fine article "Separation from Unbelief" which was issued in *The Concerned Presbyterian* of August, 1971, by permission of *The Presbyterian Guardian*. Copies are available from PEF: 5¢ each, \$5. per 100 copies.

THE CONCERNED PRESBYTERIAN

*Dedicated to the Formation of a Continuing Church
True to God's Word and Loyal to Historic
Presbyterian Doctrine and Polity*

100 BISCAYNE BLVD.

MIAMI, FLORIDA 33132

RETURN REQUESTED

NON-PROFIT ORG.

PAID

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

— CONTENTS —

Who is Forming the
New Church?
United Ministries in
Higher Education
On Ministers' Annuities
A Challenge