



*"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. 24

AUGUST, 1972

## The 112th General Assembly

### Election of Moderator

THE first important matter of business on the agenda at each General Assembly is the election of the Moderator. This year four men were nominated: Dr. L. Nelson Bell, founder of the *Presbyterian Journal* and one of the most influential conservative laymen in the Church; Dr. Joseph A. Norton, a Little Rock physician; Dr. Worth McDougald, a professor at the University of Georgia and Dr. David L. Stitt, former President of Austin Theological Seminary.

Voting on the first ballot ran as follows: Dr. Bell, 197; Dr. Norton, 124; Dr. Stitt, 69; Dr. McDougald, 14 — total 434.

On the second ballot Dr. Bell received 221 votes and Dr. Norton 212 votes. This is the first time in many years that a man who has been outspoken in his opposition to the liberal trends in the Presbyterian Church U.S. has been chosen as Moderator. Dr. Bell's long and faithful service to the Church certainly entitled him to this high honor—a recognition which many conservatives feel was long overdue.

But subsequent Assembly actions made it crystal clear that Dr. Bell's election does not indicate a final turning of the tide—that the radical liberals who have controlled our General Assembly and many of our synods and presbyteries are losing ground—that there is now some hope for returning the PCUS to its primary mission of preaching the Gospel of our Lord and Savior Jesus Christ.

Many Commissioners felt that Dr. Bell's election was a deliberate attempt by those in control to impede the progress being made by the Church's four conservative organizations in forming a Continuing Presbyterian Church.

### Restructuring Boards and Agencies

That the liberal ecumenists were still in complete control—that they had the voting strength to carry out their programs—was evident Monday morning when they presented their plan for restructuring the boards and agencies. This plan creates a General Executive Board of 71 members composed of 62 members elected by the Assembly, five Directors of Divisions, the Chairman of the Communications Cabinet and the past, immediate past and present moderators. This will result in a centralization of power never before known in the PCUS.

The plan was not unveiled to the Commissioners until they received their Commissioner's Handbook about two months before they had to vote on it. More than 15 "last minute" amendments to the plan were not given to the Commissioners until Monday morning when the plan was presented to the Assembly for

adoption.

Many Commissioners agreed that a proposal which will be so far-reaching in its effect on the future of the Church should be studied very carefully before its adoption. A minority report urged that an Ad Interim Committee make a detailed, objective study of the plan, using independent, professional management consultants and that final voting on the plan be delayed until the Church had an opportunity to give it further study.

One Commissioner twice called the Assembly's attention to the rule requiring that any plan of this nature be submitted to the General Council prior to a certain date and that the General Council had to make a recommendation to the Assembly. He pointed out that neither of these conditions had been met; but the Assembly ignored this point and defeated the motion to further study the plan by a vote of 308 to 117. The "steam roller" had started to roll.

Later in the week the Permanent Nominating Committee, completely dominated by liberals, nominated

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## Administrator for Continuing Church

DR. John E. Richards, pastor, First Presbyterian Church, Macon, Ga., has resigned from this important pastorate after 16 years to become the Administrator for the Steering Committee for a Continuing Presbyterian Church.

Dr. Richards' distinguished ministerial career includes pastorates in First Presbyterian Church, Waynesboro, Ga., First Presbyterian Church, Meridian, Miss., First Presbyterian Church, Columbus, Ga. and First Presbyterian Church, Roanoke, Virginia. During World War II he served five years as Chaplain in the Air Force with the rank of Lt.-Colonel.

When asked if decisions of the recent General Assembly influenced his decision to resign his pastorate and devote his full time to serving as Administrator for the Steering Committee, Dr. Richards said that the refusal of the Assembly to take a stand for the infallibility of God's revealed Word "made God's call much clearer." He said that the terrible decisions of the 112th Assembly "make it mandatory that all Bible-believing Presbyterians become active in preserving their historic faith."

Dr. Richards will assume his new responsibilities on August 1st, coordinating the work of the four conservative groups from offices in Perry, Georgia.

## A "RED LETTER" DAY

**WEDNESDAY, August 9th, is JOURNAL DAY!** The place: **North Buncombe High School, Weaverville, N. C.** The Time: **9:50 A.M. (9-9:45 for Registration and Fellowship).**

The program, prepared by the Steering Committee for the Continuing Church, will feature addresses by **Dr. Edmund Clowney, president, Westminster Theological Seminary, and the Rev. John Oliver, pastor, First Presbyterian Church, Augusta.** **W. J. (Jack) Williamson, Secretary, Concerned Presbyterians, Inc.,** will speak on "The 112th General Assembly and Where Do We Go From Here." **The Rev. Donald B. Patterson, pastor, First Presbyterian Church, Jackson, Miss., and Chairman of the Steering Committee, will close the meeting with a talk "Summing It Up."**

**Mark this date on your calendar now!**

## 112th General Assembly

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62 persons to serve on the provisional General Executive Board. Only 4 of those nominated are members of the conservative coalition. Nine nominations made from the floor were soundly defeated, leaving this vital Committee completely in control of the liberals.

### Explo '72

A resolution was introduced asking the Assembly to commend Explo '72 — the evangelistic training event being held in Dallas sponsored by Campus Crusade for Christ which more than 100,000 young people were attending. The Assembly refused to endorse this meeting but agreed to pray for it.

### Restructuring Synods and Presbyteries

At the present time three of our 15 synods are in control of conservatives — Mississippi, South Carolina and Appalachia. The 1971 Assembly had voted to reduce the number of synods to seven. South Carolina, which was to be merged with the present Synods of Georgia and Florida, asked the 1972 Assembly to allow it to remain as a separate synod. The Assembly refused to grant this request, voting instead to allow the liberal Synod of Florida to remain separate. They left South Carolina with 72,889 members to be merged with liberal Georgia (76,356 members). Georgia has 387 ministers compared with South Carolina's 338. Georgia presently has only one conservative presbytery; South Carolina has seven. The conservative strength in South Carolina will undoubtedly be outvoted by liberal Georgia which is what the liberals intended.

The present conservative Synod of Appalachia will no longer exist when restructuring becomes effective. Conservative Asheville Presbytery will be merged with the liberal Synod of North Carolina. The conservative presbyteries of Knoxville, Holston and Abingdon will be merged and outvoted by liberal Tennessee and Kentucky.

Under the restructuring voted in 1971 Mississippi, where all three presbyteries are conservative, was to be merged with Alabama (where only two of the five presbyteries are conservative) to form Synod F. But when Synod F held its organization meeting several weeks before the Assembly met, they refused to accept the liberal slate proposed by the convenors and elector Dr. Robert Strong as Moderator and a solid slate of conservatives to the key posts. Apparently unwilling to have even one synod which they could not dominate and control the liberals in the Assembly voted 249 to 156 to combine Synod F — Alabama and Mississippi — with liberal Synod C — Kentucky and Tennessee.

This unprecedented action will create a huge and unwieldy synod which will extend from the Gulf of Mexico to the Ohio River. With approximately 194,000 members it will be the largest synod in the restructured church.

By these three changes in synod boundaries the liberals will have gerrymandered the votes to the point where there will not be a single conservative synod in the Church. It will create a structure which will make it extremely difficult for capable ruling elders to travel the long distances, take the time from their businesses and professions and incur the travel expenses required for them to attend synod meetings. It would appear that the traditional parity of ruling and teaching elders will be bypassed by the decision to create huge synods.

### COCU, National Council of Churches and World Council

The Assembly voted 264 to 164 to continue its participation in the Consultation on Church Union. Attempt to get the Presbyterian Church US out of the National Council and the World Council failed by a voice vote. The General Council had recommended that the National Council and World Council be taken out of the budget, leaving these two organizations dependent upon designated gifts from individuals and congregations which favor PCUS continuing membership. This recommendation was defeated.

The Assembly agreed to send observers to meetings of the National Association of Evangelicals — the conservative counterpart of the National Council of Churches.

### COLLOQUY and Church and Society Magazines

The Assembly gave its stamp of approval to the continuance of the PCUS in the joint publication of these controversial magazines.

### Vote on Union

The Plan of Union with the United Presbyterian Church was originally scheduled for a vote at the 1972 assemblies. The 1971 UPUSA Assembly decided that it should be studied for two years with the vote to be in 1973. In recent months there have been indications that those in control plan to put off the vote until the restructuring has been completed.

Concerned Presbyterians, Inc.'s capable Secretary, attorney W. J. (Jack) Williamson, introduced a resolution urging that the vote on the Plan be definitely scheduled for 1973. His resolution was defeated by a voice vote.

### Bethel Presbytery's Declaration

In October, 1970, Bethel Presbytery (S. C.) adopted a Declaration of Intent stating that it would not consent to organic union with the UPUSA, that it could not in good conscience accept any dilution of the Confession of Faith, that it would refuse to recognize any change in the Book of Church Order which would take control

of local church property away from congregations. Fifteen other presbyteries adopted similar declarations.

A group of liberals in Bethel Presbytery charged in a complaint to the Synod of South Carolina that Bethel had acted unconstitutionally. The Synod sustained the Presbytery's right to declare their position and the liberals appealed to the General Assembly. The Assembly by a voice vote concluded that the resolution by Bethel Presbytery should not have been adopted, that the Synod should have sustained the complaint against Bethel's action.

### **Overture on Inerrancy of Scripture**

Augusta-Macon Presbytery had overtured the Assembly to reaffirm that Chapter I of the Confession of Faith with parallel sections of the Catechisms "do indeed teach the plenary verbal inspiration of Holy Scripture" and that the Scriptures "should not be interpreted to suit the situations and fancies of man." It asked "that all Assembly boards, agencies, programs, literature and personnel shall be only those that willingly accept and follow the doctrine of the plenary verbal inspiration of Scripture." The Assembly refused by a voice vote to approve the overture.

### **Conclusions**

1. The actions of the 1972 Assembly clearly indicate that the liberals are still in complete control, that in spite of their talk of reconciliation they have no intention of letting conservatives have appreciable voice in the programs and policies of the Church.

2. The refusal of the Assembly to urge that the PCUS vote on UPUSA union in 1973 indicates that the liberals intend to put off this vote until they have restructured synods and presbyteries to the point where they will have completely nullified the conservative voice in the Church.

3. The setting up of a General Executive Board to administer the programs of the Church — violating the rules under which a significant and far-reaching change of this nature can be constitutionally made — indicates a determination to end the "grass roots" control which characterized the Presbyterian Church U.S. during its long history.

4. The merging of the proposed Alabama-Mississippi Synod F with the liberal Kentucky-Tennessee Synod C, the break-up of the present conservative Synod of Appalachia and the decision to allow liberal Florida to remain as a separate synod, denying the request of South Carolina that it be kept separate, all indicates that those in control have no intention of allowing conservatives to have any effective voice in any synod of the Church.

5. There is no longer any doubt as to where the Presbyterian Church U.S. is heading. The time has come for conservative churches to seriously consider the options they have and what they can do to protect themselves and their property rights before it is too late.

### **YES, WCC, NCC GET FUNDS**

AT its March 7-8 meeting the General Council voted 14 to 10 to recommend to General Assembly that the National Council of Churches and the World Council of Churches be eliminated from the 1973 Benevolence Budget, allowing these organizations to be supported by designated gifts which would not be subject to equalization.

In 1971 the NCC was in the budget for \$10,000. It is in the 1972 budget for \$14,500. and the Stewardship Committee of the General Council had tentatively budgeted \$19,500. for the NCC in 1973.

Last year the WCC was in the budget for \$1,000. It is in the 1972 budget for \$1,200. and \$13,375. has

## **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**

been tentatively budgeted for 1973.

The 1972 General Assembly overruled the recommendation of the General Council that the NCC and the WCC be supported only by designated gifts.

It should be kept in mind that the amounts above represent only a small fraction of the total contributions which are made by the boards and agencies of the Presbyterian Church U.S. to these two controversial organizations. The records of the NCC and WCC reveal that in 1971 they received a total of \$527,902. from the Presbyterian Church U.S.

## **LeCraws and Far East Churches**

COLONEL and Mrs. Roy LeCraw (Roy is Vice President of Concerned Presbyterians, Inc.) returned June 6th from another trip visiting PCUS missionaries in Japan, Taiwan and Korea. Roy and Mrs. LeCraw have raised the money needed to help struggling congregations in these Far East countries erect 55 church buildings. These churches usually cost in the neighborhood of \$4,000. A gift of \$1,000. enables the church to be built, with the local congregation providing the rest of the funds. If an individual donor, or a Sunday School class, should like to assist in one of these worthwhile projects, a note to Col. Roy LeCraw, Concerned Presbyterians, Inc., 2779-G Clairmont Rd., NE, Atlanta, Ga. 30329, will bring details.

### **Who Owns Your Church Property?**

JUDGE Leon F. Hendrick, Circuit Judge, 7th Circuit Court District, Mississippi, has rendered an opinion on this subject which will be of interest to church officers and members of conservative churches which are contemplating withdrawal from the Presbyterian Church U.S. to become a part of the Continuing Church that is being planned. Copies may be obtained free of charge by writing Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Florida 33132.

### **Brand-New Tape**

JUST now delivered from the recording studio is Kenneth S. Keyes' latest draft of his powerful message *Why A Continuing Church is a Must for Faithful Presbyterians* in taped version. On a 7" reel, it is recorded at 3¾ speed. The tape is available to members on loan for gatherings in homes, for sessions and congregations interested in the latest developments in the Presbyterian Church U.S., with a part dealing with the future of property, the role of the elder and the momentous decision of either becoming part of a worldly "Northern" Church or preserving a ministry true to God's Word.

For persons not members, the tape sells for \$5. Write Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Fla. 33132.

# THE "NEW" CHURCH AND ITS CREATORS

HANOVER Presbytery (Virginia) appointed an Administrative Commission to "take preventive action, disciplinary or otherwise, in regard to individuals or sessions for disregard of their constitutional obligation or breach of their ordination vows."

One of those summoned to appear before the Commission was the Rev. William E. Hill, Jr. "Bill" hails from a family in which more than 25 Presbyterian ministers have descended from his great-great-grandfather. He has spent his entire ministry in Hanover Presbytery, his last pastorate being West End Presbyterian Church, Hopewell, where he served almost 30 years. He left this fruitful pastorate in 1958 to give his full time to evangelism. He subsequently founded the Presbyterian Evangelistic Fellowship at a time when interest in evangelism was at a low ebb in our Church. Today 15 PEF evangelists are serving our Church, their expenses underwritten at no cost to the Presbyterian Church U.S. He was called before the Commission because PEF is one of the four conservative groups preparing for the Continuing Church.

"Bill's" 6½-page reply to the Commission was most interesting; the space in this Bulletin provides for only his concluding remarks. Here they are:

"Now, brethren, it appears that this evening, by an act of Presbytery, I am being called into question for having fully adhered to the faith of my fathers, held firm to the Bible, and to the standards of the church. The indication is that I am being accused of having violated my ordination vows in believing the CONFESSIO OF FAITH and CATECHISMS of our church, or refusing to be a part of any church which does not believe them, which wants to abandon them. Then I am accused by implication of being divisive and disturbing the peace of the church.

"Let me point out to you the fact that there is a published document written by an appointed commission of our General Assembly for our church's consideration which in itself will divide our church. The document was written with that presupposition. It has written into it a plan by which the church may be divided. Those who promoted the appointing of this commission on Union are themselves the dividers of the church. Those who seek to abandon the CONFESSIO OF FAITH and the CATECHISMS of our church and join a church which has no binding doctrinal standard are the dividers of the church. They are determined to go into a new church and fifty times in this Plan of Union that church is referred to as a "new church." If anybody is planning to form a "new church," they are the ones.

"I am not going anywhere. I am continuing in the same church that I have been in all my life. The same church in which my father, my grandfather, and my great-grandfather ministered as ordained ministers. I am continuing to believe what I have believed the church has always stood for. I intend to hold to the doctrinal standards and polity which our church has always held. They may take the power structure from under me and carry it with them into their "new church" if they wish. They won't carry the CONFESSIO OF FAITH or the CATECHISM, because, for the most part, they don't believe them.

"Those who believe as I do will formulate a new structure to carry on the work of evangelism and teach-

ing according to the instructions of the Word of God as heretofore, a continuing church. *It is a monstrous lie to say that those who hold true to the CONFESSIO OF FAITH and the CATECHISMS, the governmental structure of our church set forth in the Book of Church Order (prior to 1933, before the liberals began to tamper with it) are dividing the church. Efforts of the liberals, sometimes undercover, yet systematically from the time of the 30's continuously and increasingly have divided the church. The church is split wide open and those who do not believe the standards of our church are the ones who have split it wide open.*

"I am not mad at anyone, not fighting anybody. I am a member of the Steering Committee for a continuing church and have no apologies to make whatsoever. I have for many years at times been ashamed of being a part of the ecclesiastical organization called the Presbyterian Church US because of the unfortunate pronouncements of its officials and agents, because of the actions of its General Assembly in contradiction to the clear Word of God, because of the antics of some students and some professors at Union Seminary, and many other things that tend to reflect on the integrity of the Presbyterian Church in the United States and which in my opinion dishonor the Lord.

"The departure of my church from the Word of God, from its own constitution and polity apparently by the deliberate design of the radical ecumenics, together with what this ecclesiastical organization is proposing to do in the next few years, makes me feel that this organization is no longer the church to which I first made my ordination vows. I have kept those vows and intend to keep them as a part of a continuing church which will hold true to the Word of God, to the doctrines of the Reformed faith, to its own constitution and policies. Those of us who are like-minded, when the present ecclesiastical power structure is pulled out from under us, intend to found another, more spiritual and more useful in the hands of the Lord, Who said, 'Upon this rock I will build my church and the gates of Hell shall not prevail against it.'"

## On Taking Disciplinary Action

IT is interesting to note that several liberally controlled presbyteries have recently adopted resolutions warning their constituents against the four conservative organizations which are preparing now for a continuing Presbyterian Church.

East Arkansas Presbytery issued a statement calling upon "Sessions, pastors and people to disassociate themselves from all efforts of division and schism" and appealing to our Concerned Presbyterian field directors to desist from "entering the bounds of our presbytery to visit, propagandize or seek to influence our officers and churches unless invited by our presbytery or Sessions."

The folder "Why Presbyterian Union" which has been widely distributed over the Church by the Joint Committee on Union urges, "Let our debates be free and hearty." Are our liberal brethren actually afraid to debate this crucial issue on its merits? Are they fearful that a free and frank discussion of the pros and cons will jeopardize their case? Do they think Presbyterians should be permitted to hear only their views on this momentous question without any opportunity to hear the reasons why thousands of loyal Presbyterians are so opposed to union with the United Presbyterian

Church?

If these presbyteries think their threats to "take disciplinary action" will throttle opposition to what they are planning to do, they have another guess coming. *Every* officer and *every* member of *every* church is surely entitled to know what is at stake when they vote on whether they will enter or "elect not to enter" the new Church to be formed by our two denominations. Threats will not deter us from telling church officers and members why we sincerely believe union would be a tragedy for our Church.

If our liberal brethren honestly believe that merger with the United Presbyterian Church and the COCU "Church of Christ Uniting" will enable our Church to better serve the cause of Christ in this troubled world, they should start giving our people specific reasons why they believe this instead of attempting to discredit the four organizations which feel that the historic evangelistic testimony of the Presbyterian Church U.S. must be preserved even if it requires a realignment within our fellowship.

## Heresy at Assembly

WEBSTER'S dictionary defines universalism as "The doctrine that all men will eventually be saved."

Commissioner Andrew McDonough from Pompano Beach, Florida, introduced a resolution asking the Assembly to speak out against this doctrine and to affirm Christ Jesus as Lord and Savior "calling persons to repent and believe in Him, lest they suffer the consequences of eternal condemnation."

This doctrine of universalism which is being accepted today by so many ministers in the Presbyterian Church U.S. (the Southern Presbyterian Church) makes a liar out of our Lord Who said, "I am the way, and the truth, and the life; no one comes to the Father but by me." (John 14:6); and "He that believeth on Him is not condemned but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God." (John 3:18) and "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." (John 3:36).

It makes a liar out of Paul who wrote: "... when the Lord Jesus is revealed from heaven with his mighty angels in flaming fire, inflicting vengeance upon those who do not know God and upon those who do not obey the gospel of our Lord Jesus." (II Thess. 1:7,8)

This doctrine contradicts the clear statements in the Westminster Confession of Faith and the Catechisms which affirm that those who do not accept Christ as Saviour will be lost and will spend their eternity in Hell.

**In the floor debate at the Assembly the Rev. David E. Wilkinson of Charlotte stated that he could not accept the contention that without faith in Jesus Christ men are lost. He said, "Maybe the Assembly will want to defrock me here and now but I cannot buy that idea." The Rev. Mr. Wilkinson at least had the courage to tell the highest court of the PCUS that he no longer believes the Confession of Faith and the Catechisms which he "received and adopted" in his ordination vows.**

This open denial of a fundamental doctrine of the PCUS should bring disciplinary action by the presbytery to which this minister belongs. But today liberals are busy trying to find a way to discipline ministers and

ruling elders who *are* taking a positive stand on the doctrine which they vowed to uphold. It is probable, therefore, that Mecklenburg Presbytery will ignore this radical departure from the Faith.

## Interesting Poll!

LAST October *The Texas Presbyterian* polled its readers regarding their views on union with the United Presbyterian Church. The results of this poll were reported in the December issue. Some of the questions asked and the responses were:

**Do you approve of Presbyterian churches co-operating with nearby churches of other denominations in the same sorts of activities? YES: 133 NO: 55**

**Would you like to belong to a union church? YES: 57 NO: 135**

**Do you favor your presbytery sharing staff and planning with the corresponding presbytery of the other denomination? YES: 67 NO: 130**

**Would you favor your presbytery uniting with the corresponding presbytery of the other denomination, becoming a union presbytery belonging to both denominations? YES: 59 NO: 137**

**Do you favor the two denominations continuing to plan toward uniting nationally? YES: 62 NO: 132**

**Would you vote in favor of uniting the two Presbyterian denominations if the vote were today? YES: 60 NO: 133**

**Should the faction of the PCUS conservatives which is planning to form its own denomination be encouraged to make this break? YES: 89 NO: 84**

**Would you join them in this denomination? YES: 90 NO: 86**

The monthly newspaper goes to all communicant members of our Church in the Synod of Texas. Only 200 took the trouble to respond, so it could hardly be called a scientific poll. But it does indicate that there is considerable grass-roots opposition to union in a state where Concerned Presbyterians and Presbyterian Churchmen United have held very few public rallies. The response to this poll in a border state largely dominated by liberal leaders encourages us to believe that the grass-roots opposition in other border areas could be far greater.

## Correction

THE latest issue of *The Concerned Presbyterian*, No. 23, carried the item "Who is Forming the New Church?" It referred to the Plan of Union with the UPUSA church now in the hands of sessions for study. It said "Chapters 20 and 22 of the Plan give to one man — the 'General Pastor' — the power to recommend and to veto pastoral placements." We hasten to correct that sentence.

The author was thinking of the COCU plan of union of nine denominations including the UPUSA and the PCUS for the super-church "Church of Christ Uniting." That statement should have read "Chapter 20 provides that presbytery may appoint a 'general pastor to execute functions of the Ministerial Relations Committee which will have authority to counsel ministers and to facilitate relations between congregations, ministers and the presbytery.'"

# Get Angry!

By E. Richard Barnes

SOMEONE is trying to unsell us on this blessed land, they are laughing at our nation's birth, so filled with faith, courage and sacrifice. They are trying to unsell us on our flag, symbol of truth, hope and justice unfurled against freedom's sky. They are scoffing at our Constitution as being an outmoded, out-dated relic, whereas it is the most remarkable governmental document ever written, conceived as an instrument of the people by the people and for the people.

They are trying to unsell us on God, on faith and on religion. They are informing us that God is invented by the human brain, and that man is only an animal, nothing more. They are trying to unsell us on our economic system of free enterprise under law — the most creative, productive cornucopia ever developed by man. They are trying to undermine our educational system, unsell us on love, unsell us on marriage, unsell us on the family — the basic unit of society.

They are trying to unsell us on the very fact of conscience of right and wrong. There is no moral law, they say. There is no eternal truth, there is no absolute, no given, no frame of reference. Right and wrong are determined in any era. In any social unit by the normal average curve, so they say.

Read what they are saying and get angry! Listen to what they are portraying via mass media communication to ensnare our youth. Contemplate with horror the flood of putrid, filthy, pornographic, indecent literature infecting and infesting the minds of American young people. Read the signs of the times and get angry. I'm looking for some angry Americans.

And last of all read the signs of the times and stand up. America can stand tall again, in faith, courage, integrity, honor, dedication and high moral standards.

*From a recent bulletin of Trinity Presbyterian Church, Montgomery, Alabama.*

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## Answering the Key Question

IN the latter part of the third century when the Roman persecutions against Christians were at their height, the lines of persons accused of being Christians became so long that the persecutors had to devise some scheme to separate the believers from the unbelievers.

They asked the accused, "Will you give over your Scriptures?" If the accused surrendered his copy of the Scriptures he was set free. The persecutors assumed that those who surrendered their Bibles could not be genuine Christians. They called those who denied their faith "traitors."

Bible-believing Christians are being urged by liberal leaders these days to abandon their belief that the Bible is God's infallible Word — "the only rule of faith and obedience" as it is expressed in the Larger Catechism. At the 1971 General Assembly of the United Presbyterian Church 347 commissioners — almost half of the delegate body — refused to adopt a statement saying "We affirm our adherence to the moral law of God as revealed in the Old and New Testaments that adultery, prostitution and homosexuality are sinful." The Board of Christian Education of the Presbyterian Church U. S. (Southern) recommends publications which condone premarital and extramarital sex and the use of drugs by our youth.

Faithful Presbyterians will not surrender their Bibles to the radical liberals who are working to undermine

their faith. That's why faithful Presbyterians must have a Church which will be true to God's Word. That's why they are now laying the foundation for such a Church.

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## Fair Representation in Union Presbyteries?

AT the end of 1970, Northwest Missouri (PCUS) and Northwest Missouri Presbytery (UPUSA) became a union presbytery.

The PCUS presbytery had 40 ministers serving 36 churches with 9,912 members. The UPUSA presbytery had 90 ministers serving 78 churches with 17,972 members. The PCUS presbytery constituted 35.5% of the total membership of the two combined presbyteries.

For 1971 — the first year of the union presbytery — the PCUS benevolence gifts represented 40.1% of the total benevolence gifts of the union presbytery.

The PCUS presbytery elected four commissioners to the UPUSA General Assembly and six commissioners to the PCUS Assembly. Of the five minister commissioners not one was a PCUS minister. And of the five ruling elder commissioners only one was from a PCUS church. In other words, only one of the 10 commissioners sent to the two assemblies came from a PCUS church.

With 35.5% of the combined membership contributing 40.1% of the total benevolences only 10% of the commissioners represented the PCUS churches. In all fairness it would seem that the commissioners elected to the highest courts of the unionized presbytery should be numerically proportionate.

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## One More Way to Insure

### Preaching of the Gospel

WHEN they made their wills, many Presbyterians designated various boards and agencies of the Presbyterian Church U.S., synod and presbytery institutions and Presbyterian schools and colleges as beneficiaries. In all probability the congregations which will be joining in the formation of the proposed continuing Church will have to start afresh to build and endow the institutions which will be needed to carry out their evangelistic ministry.

Concerned Presbyterians, therefore, would be well advised to review their wills to make certain that the beneficiaries are ones that they will still be able to support conscientiously when the institutions have been taken over by the new church that is to be formed by the merger of the Presbyterian Church U.S. with the United Presbyterian Church.

Pending the time when our four conservative organizations will be forming the continuing Presbyterian Church, the Presbyterian Journal Foundation, Box 635, Weaverville, N. C. 28787, stands ready to receive current gifts of cash, securities, real estate or mortgages earmarked for the continuing Church.

For those persons who desire to undergird the continuing Church by providing for it in their wills, the following wording is recommended:

"I give and bequeath to the Presbyterian Journal Foundation, Box 635, Weaverville, N. C. 28787, [describe the gift] to be held by them until the continuing Presbyterian Church is organized and then turned over to the Treasurer of the continuing Church."

# New "Merged" Texas Presbytery Rejects Reformed's Men

THE *Presbyterian Outlook* of March 27th reported that the newly formed Presbytery of the Covenant (Texas) has "expressed itself as looking with *disfavor* on receiving any graduate of the Reformed Theological Seminary of Jackson, Mississippi."

To refuse to receive a graduate from the *one* seminary in the Southland where men are trained thoroughly in and committed to the Westminster Confession of Faith and the historic doctrines of the Presbyterian Church U.S. is a clear indication that the liberal leaders in Covenant Presbytery are determined to deny to churches their constitutional right to call ministers who have been trained in our historic Reformed faith. This is another reason that a new Continuing Presbyterian Church is a must for faithful Presbyterians.

## Will P. C. U. S. Presbyterians Continue?

FOR those church leaders and key persons who favor a faithful continuing Presbyterian Church there is a free copy of the booklets "How We Got Where We Are" and "For A Continuing Church" which will provide the reader with a graphic view of the deplorable situation in the PCUS today. Although these folders are rather expensive, a free copy of each one will be supplied to church officers and key persons writing Concerned Presbyterians, Inc., 100 Biscayne Blvd., Miami, Fla. 33132.

# Proposed Plan of Union

THE Joint Committee on Union presented to the 1971 General Assemblies of the two churches their proposed draft of the Plan of Union under which the two denominations would unite to form a new Church.

The Joint Committee recommended that the 1971 Assemblies send the plan to the churches for *one* year of study, then the 1972 Assemblies would vote on the Plan, and if they approved it the presbyteries would vote in January, 1973, and the new Church would be formed following final approval by the 1973 Assemblies. The UPUSA Assembly which met in May, 1971, ordered the Plan sent to their churches for *two* years of study instead of the one year originally contemplated. Our 1971 General Assembly which met a month later followed suit. Sending the Plan to the churches for two years of study instead of one automatically delayed the final consummation of union to the summer of 1974 instead of 1973.

The Plan as presently drafted contains a provision allowing individual churches opposed to union to remain outside the union, retaining their local church property. This provision is frequently referred to as the "elect not to enter" or "escape clause." The Plan allows dissenting churches to petition for the division of synod and presbytery properties and provides that synods and presbyteries may convey to the dissenting churches in their jurisdictions a proportional interest in such properties not greater than the proportion the membership of the dissenting congregation bears to the total membership of the synod or presbytery.

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## IF YOU ARE "CONCERNED" ABOUT THE TRENDS IN OUR CHURCH USE THIS ENROLLMENT BLANK TO ENLIST TODAY!

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# Plan of Union . . .

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The Plan makes no provision for a fair and equitable division of Assembly properties and endowment and trust funds. Conservative churches have contributed very generously over the years to build and develop these properties and to create these endowment and trust funds. In all fairness the dissenting congregations should be entitled to a proportionate share of these assets but the Joint Committee which drafted the Plan has refused to include such a provision in the Plan.

The Plan also contains a so-called "conscience" clause designed to enable presbyteries which are opposed to union per se to vote for the Plan for the purpose of taking advantage of its "escape clause."

A copy of the Plan has been sent to every church. *It should be studied carefully and prayerfully by every ruling elder.* We suggest, therefore, that Clerks of Session order a copy for every Ruling Elder. They can be obtained for 40¢ each from Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Florida 33132.

## *How the Evangelical Sees Mission of Church*

HERE is a discussion of the task for Christians — "The Evangelical View of Authority" by the Rev. John R. W. Stott. It examines the principal issues of faith and practice of those Christians who put first things first. A copy is offered free upon request addressed to Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Florida 33132.

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## Here Are the Reasons

NO more guessing on the course of the Presbyterian Church U.S., for here are the reasons for rejecting merger with the more worldly UPUSA constituency, brought up to date in line with the decisions and pronouncements at the 112th General Assembly of the PCUS. Write to Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Fla. 33132, for all the copies needed to inform sessions, even entire memberships, of the whys and wherefores the Bible-believing Presbyterian is refusing merger with the UPUSA.

## Church's True Mission

*OF all the institutions in the world the church is surely the most amazing.* Many believe its true mission is to reconcile man to man where the Bible tells us God reconciles man unto Himself. Where Christ lived, corruption in government was far worse than anything which exists today. Immorality, exploitation and cruelty were found everywhere. Christ knew about these things but He never planned a march or instigated a riot. He knew these objectives could not be accomplished by earthly means but only by regeneration of man's heart by the power of the Holy Spirit. The church is the great hope if not the only hope of the world. But if the church continues to cast doubts on God's redemptive power, it will make the same ideological mistake as Communism in attempting to change society by changing man's environment.

— *The late J. Howard Pew, Chairman of the  
Executive Committee, Sun Oil Company,  
Philadelphia, Pennsylvania.*

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