

*"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*

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Good News for Bible-Believing Presbyterians!

THE continuing Church for which so many Southern Presbyterians have been hoping and praying is to become a reality **THIS YEAR!**

The Steering Committee and the Executive Committees of their "parent" organizations — Concerned Presbyterians, Inc., Presbyterian Churchmen United, Presbyterian Evangelistic Fellowship and the *Presbyterian Journal* — met in Atlanta on February 16-17. The Steering Committee had felt that setting of a definite day for the forming of the continuing Church should be delayed until we knew whether the Plan of Union with the United Presbyterian Church with an acceptable "escape" clause would be presented for a vote at the 1973 Assemblies.

If the vote on UPUSA union were going to be taken this year as originally planned and if the right of individual churches to "elect not to enter the union" were retained in the Plan, we intended to recommend that conservative churches approve the Plan and withdraw from the Presbyterian Church U.S. via the "escape" clause. This would have enabled realignment to take place with a minimum of friction and controversy.

But the Southern members of the Joint Committee were opposed to any such peaceable realignment. Over the objection of many of the UPUSA members of the Joint Committee our Southern group led by Chairman J. Randolph Taylor insisted that they were not ready to vote on union. And in the discussion which followed it was indicated quite clearly that when they are ready to vote there is not likely to be an equitable "escape" clause

in the Plan.

Under pressure from our Southern members the Joint Committee voted to abandon the existing plan on which they had labored for almost four years and on which many thousands of dollars of church funds had been spent, asking this year's Assemblies to authorize them to prepare an entirely new plan to be presented to the 1974 Assemblies *for study only*. This delay means that it will be at least three years before the union could be consummated.

William P. Thompson, Stated Clerk of the UPUSA, was outspoken in his criticism of the position taken by the Southern members of the Joint Committee. He said that he felt that in dealing with the conservatives in the Church they had been "dishonest" — that they had "betrayed the brethren who trusted their integrity." He and other UPUSA members on the Joint Committee privately contacted W. J. (Jack) Williamson and apologized for the way the committee had dealt with the conservatives in our Church.

The Steering Committee and the members of our four Executive Committees responded to the decision of the Joint Committee in a prompt and decisive manner. The Steering Committee voted:

1. To recommend that a new denomination true to God's Word, faithful to historic Presbyterian doctrine and polity and obedient to the Great Commission be formed in 1973.

2. To join with a group of influential churches

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Planning the Continuing Church

EVERY session which is thinking about becoming a part of the continuing Church is invited to send representatives to a Convocation of Sessions to be held at Westminster Presbyterian Church, 1438 Sheridan Road, N.E., Atlanta, Ga., starting at 1 P.M., Friday, May 18th.

It is anticipated that definite plans for the formation of the continuing Church will be made at this gathering. All sessions participating will have a part in these plans. The Steering Committee and the group of churches joining in the invitation suggest that each session be represented by its minister

and a ruling elder for each 750 members — i. e., the same representation the church sends to presbytery. The Convocation is expected to adjourn Saturday noon.

A list of the most convenient motels with rates and a map showing the location of the motels and the church may be obtained by writing our office at 2779-G-4 Clairmont Rd., N.E., Atlanta, Ga. 30329.

Every conservative session in our denomination should be represented at this historic meeting. Visitors from any conservative church will be welcome.

Good News . . . continued from page 1

in issuing a call to all churches whose ministers, sessions or congregations have signed PCU's Declaration of Commitment inviting them to send representatives to a convocation to be held during May, 1973, to plan the steps to be taken in forming the continuing Church. (This meeting will be held in Westminster Presbyterian Church, Atlanta, on May 18-19. See announcement in this issue.)

3. To adopt and distribute a paper entitled "Reaffirmations of 1973" setting forth in contrast the difference between the doctrine and polity clearly delineated in the Church's Constitution and the unconstitutional departures from this doctrine by our church courts in recent years.

4. To express support for presbyteries and churches which feel that they must withdraw before the Church is formally organized.

5. To invite the Moderator of the new Warrior Presbytery (formed by 20 churches which withdrew during February, 1973, from Tuscaloosa Presbytery) to become a member of the Steering Committee with power to vote. The Moderator of Vanguard Presbytery is already a member.

6. To order the printing and distribution of a 200-page book containing a documented historical study showing the deviations from Presbyterian doctrine and polity from the inception of the Church to date.

Since the Steering Committee was formed in August, 1971, we have been in complete agreement as to our ultimate goal but there have been times when committee members have differed regarding the strategy best calculated to reach our goal. At our Atlanta meeting we were *unanimous* in deciding on the steps to be taken. We feel that the Holy Spirit is guiding and we praise the Lord!

The text of "Reaffirmations of 1973" will be found in this issue of the Bulletin. It is being printed in booklet form with the stance of the present Church and the constitutional positions of the "Church Reborn" on facing pages. A supply of these booklets can be obtained from the office of the Steering Committee, Drawer 1024, Perry, Ga. 31069, or from Presbyterian Churchmen United, 3436 Wellington Rd., Montgomery, Alabama 36106.

The Steering Committee has also prepared a Manual for Separation which outlines the various methods that may be used to effect separation and contains typical resolutions and helpful suggestions on preparing congregations so they will be able to vote intelligently. Copies of the Manual may be obtained from the Steering Committee office.

The time has come for conservative Sessions to start actively preparing their congregations for the separation. We will be glad to supply speakers for meetings, tapes and cassettes of recent talks by our leaders, informative literature for distribution to congregations.

If the Session of your church is dominated by a liberal minister, we suggest that you form a group of "concerned" persons in your church and request an opportunity to meet with the Session to present your views. Ask your Session to hold a congregational meeting at which *both sides* would be heard. It would be difficult for Sessions to ignore such a request from a group of men and women who have supported the church with their time, energy and money over the years.

If you are not able to get your Session to allow the pros and cons to be discussed openly at a congregational

meeting, then order a supply of informative literature from Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Fla. 33132, or from the Steering Committee, Drawer 1024, Perry, Ga. 31069, or Presbyterian Churchmen United, 3436 Wellington Rd., Montgomery, Ala. 36106, and distribute to your church members. If you have a roster of members, send their names and addresses with zips to Concerned Presbyterians, Inc. and we shall send the literature direct to them. If you prefer this course, a contribution to cover the mailing cost would be appreciated.

The time has come for every faithful Presbyterian to know why hundreds of churches and many thousands of members will be separating from the Presbyterian Church U.S. before the end of 1973. If you want your church to join in this movement to have a Church true to God's Word, loyal to historic Presbyterian doctrine and polity and obedient to the Great Commission "roll up your sleeves" and get to work in your local congregation. We stand ready and willing to help in any way we can but in the final analysis the result will depend largely upon *your efforts*.



The Liberal Strategy

SINCE the Southern members of the Joint Committee on Union with the United Presbyterian Church have voted to scrap the present plan and postpone the vote on union for at least several more years their strategy appears to be:

1. To postpone the vote until more union presbyteries are formed.

2. To postpone the vote until synods restructure the presbyteries, gerrymandering the vote to the point where there will be no effective opposition to union with the UPUSA.

Under these conditions anyone would be naive indeed to believe that there will be a fair and equitable "escape" clause when the Plan is finally presented for the vote.

In the meantime the Joint Committee is planning to achieve functional unity at board and agency levels and has asked the General Executive Boards of the two denominations to start meeting together.

Asking to be Dismissed

THE 276-member West Hopewell Presbyterian Church of Hopewell, Va., has voted 85 to 0 to ask Hanover Presbytery to dismiss it with its property. This is the second Hopewell church and the fourth church in Virginia to take action to leave the Presbyterian Church U.S.. Its mother church, West End in Hopewell, was permitted to leave with its property during December, 1972.

Commenting on this move the press release issued by Presbyterian News Service said, "The church's disagreements with the denomination are essentially the same as West End's—dissatisfaction with liberal social stances of the denomination, attempts to merge the denomination with the Northern Presbyterian Church, Christian education material and the changing trends in the theology of the church.

"In addition, West Hopewell has taken issue with a proposed revision of the church's Westminster Confession of Faith, saying the proposal to supplement or replace the confession 'seems to be an effort to discard the doctrines of our church.'"

STEERING COMMITTEE FOR A CONTINUING PRESBYTERIAN CHURCH

True to the Bible, the Reformed Faith and Obedient to the Great Commission

The Axes Hack Away

THE liberal axes keep hacking on our great old Presbyterian Church, U. S. (Southern). People have wondered if it could possibly survive such things as Union Presbyteries, restructured Boards and Agencies, concentration of power in the General Executive Board, union with the United Presbyterian Church, U. S. A. (Northern), the continued march towards the Church of Christ Uniting (COCU), and a proposed New Confession.

It now appears that the Church will indeed survive, and that it will, under God, flourish. This Church today may be illustrated as Job illustrated immortality: "There is hope of a tree, if it be cut down that it will sprout again." So may it be with our Church. Already, out of the ashes of ecclesiastical apostasy, structures are arising in the name of Christ and to the glory of God. Old prophets look beyond the horizons and see the awakenings. Young men see visions, and accept the challenge of service to the King. Parents begin again to open their Bibles with their children. Along the byways and hedges, testimonies are made for the Savior. Gospel songs are heard again on college campuses.

Schools are being established on the educational principle of the whole world viewed under an All-Sovereign God. Teachers humble themselves under the Master Teacher of Galilee. A place has been made for the uninhibited, daily teaching of the Word of God to thousands of children and young people.

Already it is evident that there will be a rebirth of the denomination that is now being put to death. On the basis of present indications it is fair to believe that the reborn denomination will have at least these several characteristics:

First

A commitment to the Scriptures of the Old and New Testaments as the Word of God written, the only infallible rule of faith and practice. Other theories, old and new, when tried are found wanting. The Bible alone is the verbally inspired, God-breathed Word of Truth.

Second

A fresh commitment to Reformed Theology as declared in the Westminster Confession of Faith and Catechisms. Because truly Scriptural, this great system of doctrine is unsurpassed, ageless, and intensely challenging. A study of these Standards is more exciting than a reading of all of the modern "New" confessions.

Third

A re-enunciation of the true spirituality of the Church. Christ's Kingdom is not of this world. He works through His people in this world. The primary mission of His Church is not to establish states, societies, or economic orders. Though Christians as individuals and in organizations are to be obedient in bringing all social groupings, from family to the government, under

God's Law-Word as far as they are able, the first mission of the Church is to win men to Christ and nurture them in Christian faith and life.

Fourth

A renewed obedience to our Lord's Great Commission to make known to all men His saving grace. A church truly Reformed, truly evangelical, and earnestly evangelistic is greatly needed in the world. It is believed that God is already beginning to use the conservative movement in this way as individual ministers and churches are uniting even before the formal rebirth of a true church. Reformed preaching is sounding again from many pulpits. Evangelistic work is being done everywhere. Reformed theology and evangelistic zeal are not antagonists — they are true companions.

Fifth

A faithful recognition of the true parity of the Eldership (Teaching and Ruling). There seems to be a desire in the pre-birth strugglings of the continuing Church to give due consideration to the positions of all officers whether lay or ministerial. We may even hope to return to the decentralized polity so wisely advocated by James H. Thornwell during the birth of the Southern church.

Sixth

An openness towards all men who stand in the true Reformed tradition. Such fellowship would be developed on the firm basis of beliefs mutually accepted.

A Glance at the New Confession

I have been reading the study draft of the new Confession. Frankly, I am disappointed. The grandeur of the Westminster classic is gone. The theology (somewhat sparse) is vague because it is expressed in terms that are not defined. It is long on Sociology and short on Soteriology. It is difficult to find in it the attitude and tone of a *Confession of Faith*; rather it is more a *Pronouncement of a Social Program*. It appears to me as an effort to give creedal authority and status to a current humanism. One of my liberal friends sometimes jibes me about having a seventeenth century mentality. I would be proud to accept the description. Certainly a comparison of what the church fathers produced more than three hundred years ago, with this latest effort, only serves to enhance my respect for the stature of those who labored to give us the Westminster Confession.

C. Darby Fulton

Questions Ministers Ask About the MINISTER'S ANNUITY FUND

Q. What is the relationship of a minister of the PCUS to the Minister's Annuity Fund who seeks and receives retirement (from his Presbytery:) (a) before the age of 65, (b) after the age of 65? (Book of Church Order, 16-2)

A. A minister who is a dues-paying participant in the MAF, may seek honorable retirement beginning as early as age 60 and be eligible for early age retirement benefits.

At age 65 and after, a minister of the PCUS may request and receive retirement and be eligible for an age retirement annuity.

(See sections 1-1, 1-2 of the Official Plan of the M. A. F.)

Q. But what about the protection of the equity a minister may have built up (a) prior to his attaining the age of 60, or (b) should he cease to be for any reason a minister of the PCUS and, therefore, ineligible for future participation in the Fund?

A. This minister is also protected. The present Official Plan has a "vesting" provision which means that ANY PCUS minister who has participated as a dues-paying member of the MAF for A MINIMUM OF 5 YEARS, should he for ANY REASON cease to be a minister of the PCUS, has TWO OPTIONS:

(a) He may elect to withdraw with interest, the 2½% member dues in a lump sum (plus any "Good Experience Credits" attributable to the 2½% dues). He receives this lump sum whether he paid personally the dues or not.

(Of course, if he selects this option, he forfeits any benefit from the 7½% dues which are administered on a group basis.)

(b) He may leave with the Fund the total 10% accumulated dues and, upon retirement, receive an annuity based upon his total accumulated annuity credits.

(See section 18-1, 18-3 of the Official Plan of the MAF)

Q. Can this be stated in layman's language?

A. Hopefully, yes. It simply means that any minister who has participated in the PCUS' MAF for as many as 5 years, cannot lose his investment. If, when he leaves the PCUS, he elects to withdraw his accumulated equity, he will receive funds based on his 2½% member's dues. However, if he chooses to leave with the MAF his 10% invest-

ment, later, when he retires, he will receive an annuity based on the entire 10% accumulated dues.

Q. Will the continuing Presbyterian church establish an adequate plan for ministers' annuity?

A. Yes, indeed. The Steering Committee is prepared to recommend an excellent program, prepared by insurance experts. The proposed program, is a "Money Purchase Pension Plan," the individual account type, with funds managed in a trust.

Q. Is it possible, at this early date, to project the accumulation that might reasonably be expected, based, say, on an annual contribution of \$1,000 with compounded earnings at the rate of 7%?

A. Yes. The following chart* may be helpful:

	Annual Salary	Annual Contri- bution	Accumula- tion to Age 65	Est Mo. Ret. Inc.
Minister-age 40	\$10,000	\$1,000	\$67,660	\$564
Minister-age 50	10,000	1,000	26,888	224
Minister-age 60	10,000	1,000	6,153	51

(*the figures are unofficial — used only for the sake of illustration)

Q. Does this mean that when a PCUS minister, who becomes a minister in the continuing Presbyterian church, retires, he may receive retirement income from two sources?

A. Yes, if the minister, when he leaves the PCUS, elects to leave his 10% accumulated dues with the PCUS MAF. When he retires he will receive monthly income from the PCUS MAF and from the continuing Presbyterian church Plan.

Q. So there is no way a minister who has been participating in the MAF for 5 years can lose his retirement benefits?

A. That is correct. Under the present provisions his retirement benefits are safely his.

Q. You mentioned "present provisions." Is there a chance that these provisions may be changed?

A. Yes. Many churchmen fear that, if the Board of Annuities and Relief of the PCUS is merged into the new General Executive Board, these provisions may be so changed that the funds might be depleted.

Q. How could this be?

A. Well, for instance, the dues could be invested in high risk, experimental, social projects. If the projects fail, the funds are lost.

Q. Do you mean that a minister might lose his benefits, even though he remains in the PCUS?

A. Yes. Some officials in the denomination warn that this is a very real possibility.

Q. Where may I find further information about the MAF?

A. In the Official Plan of the Minister's Annuity Fund, PCUS. These booklets may be ordered from:

The Board of Annuities and Relief
341 Ponce De Leon Avenue, NE
Atlanta, Ga. 30308

Q. Where may I find further information about the proposed annuity programs of the continuing Presbyterian church?

A. Write: The Rev. John Richards
P. O. Drawer 1024
Perry, Georgia 31069

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P. O. Drawer 1024
Perry, Georgia 31069

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REAFFIRMATIONS OF 1973

Concerning Holy Scripture

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was first constituted of presbyters who affirmed their belief in, and obedience to the Scriptures of the Old and New Testaments as the Word of God written. These assembled themselves into presbyteries for the purpose of maintaining and enlarging their witness through a church so committed.

To this day, the Constitution of the PCUS declares and defines the Bible to be the Word of God written.

However, some present presbyteries have not disciplined themselves under the Word of God by requiring their members to accept the Scriptures as defined in the Confession of Faith.

Indeed, the 1972 General Assembly did reject the plenary and verbal inspiration of Scripture as defined in the Church's Constitution and declined to place its employees under obedience to God's Word.

THE CHURCH REBORN:

We reaffirm our ordination vows and our commitment to the Scriptures as the Word of God, accepting the teaching of the Constitution of our Church that Chapter I of the Confession of Faith on the Holy Scripture, along with the parallel sections of the Shorter and Larger Catechisms, do indeed affirm the plenary and verbal inspiration of Holy Scripture, calling us to obedience to the Old and New Testaments as "The Word of God written, the only infallible rule of faith and practice."

"The infallible rule of interpretation of Scripture is Scripture itself." Scriptures, being self-attesting, are not subject to the criticism or preconceptions of man, nor may they be interpreted to suit the situations and fancies of man.

Not only were the acts of God revelatory, but the very words that recorded and interpreted His acts in Holy Scripture were inspired of God. The Bible is the Word of God written. We therefore reject as inadequate the so-called "witness and instrument" theory of Scripture.

God is absolute truth and in His Word He means to reveal and not to confuse us. Therefore the words of Scripture are to be received as truth in their accepted and ordinary meaning.

Concerning Reformed Doctrine

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was constituted as a church in the affirmation of belief in, and adherence to the system of Reformed doctrine set forth in the Westminster Confession of Faith and the Westminster Larger and Shorter Catechisms.

To this day, the Westminster Confession of Faith and Catechisms are still the official doctrinal standards of the PCUS.

Nevertheless, some Presbyteries and Sessions have not disciplined themselves to require adherence to these standards.

Moreover, the General Assembly has seated members not ordained under these requirements, and it has ap-

pointed and continued Committees that have not always adhered to these standards. Most recently it has moved to alter these standards in a fundamental fashion by authorizing a Confessional Committee to write a new confession and suggest a "book of confessions."

THE CHURCH REBORN:

We reaffirm our ordination obligation to the Westminster Confession of Faith and Catechisms as containing the system of doctrine taught in the Holy Scriptures. We are committed to the principle that the following cardinal tenets, in which we reaffirm our belief, are a part of this system of doctrine:

God is the Father Almighty, Maker of heaven and earth.

God created Adam, the first individual man of history.

Adam was the progenitor of all human beings who followed him by ordinary generation.

God entered into a covenant of works with Adam, which covenant Adam broke by disobeying God.

Adam was also the representative of the human race, and all mankind descending from him by ordinary generation sinned in him and fell with him in his first transgression.

In Adam's fall, all mankind lost communion with God, are under His wrath and curse and so made liable to all the miseries of this life, to death itself, and to the pains of hell forever. Hell is a reality and all the unrepentant, dying without Christ, go there for eternity. Heaven is an everlasting abode for the redeemed.

In His Covenant of Grace God elected some unto everlasting life. The only Redeemer of God's elect is the Lord Jesus Christ who, being the eternal Son of God, became man and so was and continues to be both God and man in two distinct natures and one person forever. The Gospel of Christ is to be proclaimed throughout the world, but redemption is not universally bestowed upon all men. Faith in the Lord Jesus Christ is absolutely necessary for salvation.

Jesus was born into the world of the Virgin Mary, having been conceived in her womb by the Holy Spirit apart from any human instrumentality whatever.

Jesus grew up completely man, even as He was also truly God. He was tempted in all points as we are but did not sin. He fulfilled His mission in perfect obedience to the Father.

Jesus died on the Cross to satisfy divine justice and reconcile us to God. He died for our sins and He was raised for our justification. The body which was resurrected and glorified was the same body that died on the Cross. After forty days, during which time He was seen by many witnesses, He ascended to Heaven.

Visibly and physically the Lord Jesus Christ shall return in glory to judge the quick and the dead in the final establishment of His kingdom.

God the Father and God the Son sent forth God the Holy Spirit to abide with His people forever. He brings new life in Christ. He applies the work of Christ, wooing and leading God's

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chosen ones out of the world to Christ and sending them back into the world as His witnesses. He is their Teacher, Helper and Guide. His work is effective through the written Word which He inspired.

Concerning the Head of the Church

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) when constituted determined to form no entangling alliances with outside councils or organizations, maintaining that Christ alone was Head of the Church and that He should be guide and ruler at every level of Church authority.

The Constitution of the Church still declares that Christ is the sole Lawgiver in Zion and the Head of the Church.

Nevertheless, the General Assembly continues to maintain membership in the National Council of Churches and the World Council of Churches with staff members and employees of the PCUS taking directions from and being led by alien authorities through or by such Councils of Churches, thus placing over the Constitution of the Church sometimes alien leadership.

THE CHURCH REBORN:

We reaffirm our allegiance to the Lord Jesus Christ as the sole Head of the Church and the sole Lawgiver in Zion. We would seek fellowship with those Christian bodies in America which believe the Scriptures to be the Word of God written and faithfully adhere to the Reformed tradition and join with us in humble obedience to the Lord Jesus Christ. We deny that the National Council of Churches or World Council of Churches are spokesmen to or for us.

Concerning the Mission of the Church

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS), when first established, declared its mission to be the proclamation of the Gospel throughout the world.

Further defining this mission, the Constitution of the PCUS declares that "Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints . . .," "the functions of the Church are to proclaim, to administer and to enforce the law of Christ revealed in Scripture."

Today the Assembly, through its boards, agencies and committees has replaced the Church's mandate to be first of all missionary and evangelistic, with a primary emphasis on social, economic and political mission.

THE CHURCH REBORN:

We reaffirm the doctrine of our founding fathers that the primary mission of His Church is given us in the Great Commission of the Lord Jesus Christ. We rededicate ourselves to the task of proclaiming the Gospel throughout all the world and nurturing His chosen ones in the faith.

Concerning the Constitution of the Church

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was established on a Reformed and Presbyterian Constitution, a salient principle of which is that those who voluntarily place themselves under this Constitution are pledged to defend and support it.

Today professors in PCUS institutions and recent General Assemblies have sought to promote new confessions of faith. To this end they have used funds and personnel of the denomination in a manner which would destroy rather than protect and defend our Constitution.

THE CHURCH REBORN:

We reaffirm our allegiance to the historic Constitution of our Church and lament any effort to destroy it by means of alien confessions or polity.

Concerning Education in the Church

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) when constituted established the Bible and Westminster Confession of Faith and Catechisms as its basic educational documents.

The present Constitution of the Church still declares these documents to be "the basic textbook . . . the primary teaching material for the educational program."

Nevertheless, teachers in some of the institutions of the Church, along with certain boards and agencies produce, circulate and promote Sunday School curricula, prayer books and other materials many of which are out of accord with the Scriptures and incompatible with basic teachings of the Confession of Faith and Catechisms.

THE CHURCH REBORN:

We reaffirm our belief in the Bible, the Confession of Faith and the Catechisms as the basic teaching materials for the Sunday School curricula of the Church. We commend the teaching in educational institutions that the entire world is under an all-sovereign God and that His Word should rule over man and his culture.

Concerning the Spirituality of the Church

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was organized as a distinctively spiritual communion and our founding fathers emphasized that it was to be kept separate from the State.

The Constitution of the PCUS calls upon us as citizens to be obedient to the laws of civil government for Christ's sake, refraining from meddling with civil affairs which concern the commonwealth unless by humble petition in cases extraordinary.

Nevertheless, agencies of the General Assembly have deviated from this basic doctrine of the Church, and the Assembly itself has supported civil disobedience. Moreover, said agencies and the Assembly have supported the violation of civil law, have unfairly criticized the foreign policies of the United States, and have

endorsed programs designed to incite rebellion against constituted authority.

THE CHURCH REBORN:

We reaffirm our devotion to the Church as a spiritual institution knowing that the Kingdom of our Lord Jesus Christ is not of this world. We acknowledge our obligation as citizens to obey duly constituted civil authorities, limiting our relationship as a Church to the area of "humble petition" according to the Scriptures. We rejoice in the religious freedom guaranteed us under the Constitution of the United States of America, and we would support those in lawful authority by our prayers and sympathy.

Concerning Church Union

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was organized with a distinctly Reformed Confession of Faith and Presbyterian form of government.

The present Constitution allows union only with other Reformed bodies, "of like faith and order."

Nevertheless, the General Assembly continues to promote union with organizations that are not truly Reformed bodies and/or do not have the Presbyterian form of government. In so doing, it expends benevolent funds for the purpose of liquidating the PCUS and establishing another church organization.

THE CHURCH REBORN:

We reaffirm our allegiance to the historic Constitution of the Presbyterian Church in the United States and we seek to be found in the historic tradition of this Church. We will contemplate organic union only with those who conform to this historic doctrine and order.

Concerning Ethics

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) in its first Assembly adopted the ethics of the Bible as set down in the Decalogue and teachings of Jesus.

These ethics are still a part of the Constitution of the PCUS.

Nevertheless, recent General Assemblies have departed from God—revealed ethics and approved the system known as "situation ethics" in such decisions as the support of abortion for social or economic reasons.

THE CHURCH REBORN:

We reaffirm our acceptance of the ethical standards of the Scriptures as given in the Ten Commandments and the teachings of Jesus. We commend the commentary upon this system of ethics in the Westminster Confession and Catechisms. We lament the support of "situation ethics" in the literature and practice of the Church. For example, we abhor the Assembly's condoning abortion for economic or social reasons, remembering that God alone is the giver of life and that He said, "Thou shalt not kill."

Concerning Discipline in the Church

THE CHURCH TODAY:

The Presbyterian Church in the United States

(PCUS) was formed by congregations and judicatories that accepted a system of discipline.

To this day rules of discipline are provided for maintaining a church of pure doctrine and Presbyterian order.

Nevertheless, many judicatories have ceased to exercise discipline over their members and have received members who do not subscribe to the cardinal doctrines of the Reformed Faith. In some instances judicatories have refused to censure presbyters who openly support atheistic political systems. Other judicatories have refused to censure teachers who teach and publish their anti-biblical beliefs.

Moreover, the General Assembly has at times constituted itself with participating members of other denominations, and in 1972 refused to require its employees to be in obedience to the Scriptures as defined in the Constitution.

THE CHURCH REBORN:

We reaffirm the conviction that the proper exercise of discipline both locally and regionally is necessary in the courts of the Church. By the firm, yet humble administration of discipline, the Church is sustained and maintained in purity of doctrine and morals.

Concerning Union Presbyteries

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was established with a system of presbyteries each of which was a separate unhindered unit aligned only with the PCUS.

The permanent Judicial Commission of the PCUS did as late as 1969 advise that union presbyteries would be unconstitutional should enabling legislation be approved by only a majority of the presbyteries instead of the required three-fourths.

Nevertheless, the Assembly has approved such an amendment to the Book of Church Order without the approval of three-fourths of the presbyteries and has seated Commissioners from such union presbyteries even though these Commissioners have not taken the mandatory vows required of church officers in the PCUS.

THE CHURCH REBORN:

We reaffirm our allegiance to the form of government upon which the PCUS was founded and acknowledge ourselves in obedience to our brethren in the Lord when these brethren are truly in the Lord through obedience to Him as He speaks in His Word and by ordination under the same vows historically taken by ministers, elders and deacons in the PCUS. Ordination vows taken under "Books of Confessions" alien to our own or non-Reformed creeds are not acceptable credentials for such ministers, elders and deacons.

Concerning the Centralization of Power

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was founded with a polity which recognized, as a keystone, the parity of the eldership and the right of believers to elect their officers under Christ.

It is still a basic principle of the Constitution of the

continued on page 8

PCUS that power to govern in the visible church is derived from Christ through His people.

Nevertheless, recent General Assemblies have abridged this privilege through reorganization and restructuring. The Assembly centralized power in the General Executive Board and violated this principle when it limited the nominating and administrative privileges of those in the elective offices of our Assembly.

THE CHURCH REBORN:

We reaffirm our confidence in the decentralized committee method of administering the Assembly's business as best expressive of our original constitutional polity. We object to the centralization of power expressed in the General Executive Board.

Concerning Restructure of Synods and Presbyteries

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) was constituted as a system of presbyteries which freely and by their own vote associated themselves together.

The present Constitution recognizes the right of all judicatories to proper respective representation and voice in self-determination.

Nevertheless, the General Assembly has presumed to restructure synods and presbyteries against the express desire of some of these judicatories, and has laid plans for the complete restructuring of the denomination without consideration of, or receiving the advice of, congregations and presbyteries.

THE CHURCH REBORN:

We reaffirm the principles of parity, association and service upon which synods and presbyteries were established prior to the restructuring of 1972.

Concerning Property

THE CHURCH TODAY:

The Presbyterian Church in the United States (PCUS) when first constituted recognized the right of

local churches to own and control their property.

Local ownership of property is still a constitutional privilege for the local church.

Nevertheless, the Assembly has recognized union presbyteries some of which have sought to introduce alien concepts of property ownership. It has thus illegally placed PCUS churches under different rules of property ownership such as those of the United Presbyterian Church in the United States of America.

THE CHURCH REBORN:

We reaffirm the right of local churches, without interference of higher judicatories, to own and control their property as stewards of God Who entrusted it to them.

Commitment

THE CHURCH TODAY:

We pledge our love and fellowship as brothers in Christ with all those who know Jesus Christ as Savior and Lord but may, in this present time and situation, follow a different course of action, thus committing ourselves to continued fellowship in love with all men of good will and like conviction of the truth—all for the glory of God and the unity of the Kingdom of our Lord Jesus Christ.

THE CHURCH REBORN:

Believing that unless two be agreed they cannot walk together, the Steering Committee, with profound sorrow and many tears, has concluded that there is a separation of those holding different ideologies within the PCUS. We commit ourselves to the rebirth and continuation of a Presbyterian Church in the United States in accord with these reaffirmations, praying our Lord Jesus Christ by the Holy Spirit to be our leader and helper. We believe that acknowledgement of the separation and the inevitable rebirth cannot and should not be delayed, and therefore call for the establishment during 1973 of a Continuing Presbyterian Church, loyal to Scripture, the Reformed Faith, and committed to the spiritual mission of the Church as Christ commanded in the Great Commission.

To God be the glory. Amen.

B. C. O. for Continuing Church

THE Steering Committee is recommending that the continuing Church adopt the Book of Church Order of the Presbyterian Church U.S. which was in effect in 1933 (before the liberals started tampering with it). A copy of this edition may be obtained from Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Florida 33132.

It is suggested, however, that the paragraphs in the 1933 edition on church property (par. 157 and 158) be amended to read as follows:

157-1 A particular church which is not incorporated, desiring to elect trustees, may select from among its membership trustees or officers of like nature who shall have the power and authority to buy, sell, or mortgage property for the church, to accept and execute deeds as such trustees, to hold and defend titles to the same, to manage any permanent special funds entrusted to them for the furtherance of the purposes of the church. In

the fulfillment of their duties such trustees shall be subject always to the authority, and shall act solely under the instructions, of the congregation which they serve as trustees. The powers and duties of such trustees must not infringe upon the powers or duties of the Session or of the Board of Deacons. Such trustees shall be elected in regularly constituted congregational meetings.

157-2 If a particular church is incorporated, the provisions of its charter and by-laws must always be in accord with the Constitution of the parent Church. If the congregation is an incorporated body, all the communing members on the active roll of that church shall be members of the corporation. The officers of the corporation, whether they be given the title "Trustee" or some other title, shall be elected from among the members of the corporation in a regularly constituted congregational meeting. The powers and duties of such officers must not infringe upon the powers and duties

of the Session or the Board of Deacons. All funds collected for the support and expense of the church and for the benevolent purposes of the church shall be controlled and disbursed by the Session through the Board of Deacons as their relative authorities may from time to time be established and defined. To the officers of the corporation may be given by the charter and by-laws of the corporation any or all of the following responsibilities: The buying, selling, and mortgaging of the property for the church, the acquiring and conveying title to such property, the holding and defending title to the same, the managing of any permanent special funds entrusted to them for the furtherance of the purposes of the church, provided that such duties do not infringe upon the powers and duties of the Session or of the Board of Deacons. In buying, selling, and mortgaging real property such officers shall act solely under the authority of the corporation, granted in a duly constituted meeting of the corporation.

157-3 The corporation of a particular church, through its duly elected trustees or corporation officers, (or, if unincorporated, through those who are entitled to represent the particular church in matters related to real property) shall have sole title to its property, real, personal or mixed, tangible or intangible, and shall be sole owner of any equity it may have in any real estate. No superior court of the church, as such, shall have any claim whatsoever upon any real property or any equity in any real estate, or any fund or property of any kind held by or belonging to any particular church, or any board, society, committee, Sunday School, class or branch thereof. The superior courts of the church may receive monies or properties from a local church only by free and voluntary action of the latter.

157-4 All particular churches shall be entitled to hold, own, and enjoy their own local properties, without any right of reversion whatsoever to any presbytery, synod, or any other courts hereafter created, its trustees or other officers.

157-5 The provisions of this Paragraph 157 are to be construed as a solemn covenant whereby the Church as a whole promises never to attempt to secure possession of the property of any congregation against its will, whether or not such congregation remains within or chooses to withdraw from this body. All officers and courts of the Church are hereby prohibited from making any such attempt. The provisions of this section are unamendable and irrevocable.

158 If a church is dissolved by the Presbytery at the request of the congregation and no disposition has been made of its property by those who hold the title to the property within six months after such dissolution, then those who held the title to the property at the time of such dissolution, shall deliver, convey and transfer to the Presbytery of which the church was a member, or to the authorized agents of the Presbytery, all property of the church; and the receipt and acquittance of the Presbytery, or its proper representatives, shall be a full and complete discharge of all liabilities of such persons holding the property of the church. The Presbytery receiving such property shall apply the same or the proceeds thereof at its discretion.

"THOSE who are not touched when they hear and see God blasphemed and do not only wink thereat but also carelessly pass over it are not worthy to be counted the children of God, who at least do not give Him so much honor as they do an earthly father."

Calvin (*Commentary on Acts of the Apostles*)

On Defrocking Ministers

THE primary responsibility for censuring ministers whose preaching and teaching are not in accord with the doctrinal standards of our Church is vested in the presbyteries. In extreme cases where ministers flagrantly violate the Constitution or commit acts which are contrary to God's Word presbyteries have the duty to defrock.

It is a sad commentary when Louisville-Union Presbytery refuses even to censure one of its ministers -- the Rev. Terrence Davis, pastor of the Grace Hope Presbyterian Church of Louisville -- who registered as an official elector of the Communist Party.

It is another sad commentary when Guyandotte Presbytery fails to censure the Rev. G. Duane Smith, stated supply for Sattes Presbyterian Church, Nitro, W. Va., who reportedly officiated at the "wedding" of two homosexuals at Capitol Hill Presbyterian Church (UPUSA) in Washington, D.C..

It is a still sadder commentary that Hanover Presbytery is currently threatening to defrock the Rev. Linwood G. Wilkes, who encouraged his congregation at Tabb Street Presbyterian Church, Petersburg, Va., to withdraw from the Presbyterian Church U.S. (Southern Presbyterian), because they felt they cannot continue to remain in a Church dominated and controlled by men who have repudiated their solemn vows to uphold the doctrine and polity of our once-great Church.

YOUR EASTER OFFERING

THE special offering approved for Easter, April 22, 1973, is for "alleviation of world hunger and human need." By action of the 1972 Assembly 70% is to be administered by the Board of World Missions and 30% by the Task Force on World Hunger.

Surely, world hunger and human need are worthy causes, but we have very serious doubts about the agencies which will be used to distribute these funds if they are given to the Presbyterian Church U.S.. Similar funds in the past have been turned over to National Council and World Council agencies which have disbursed them through questionable agencies without any effective Christian testimony.

If you want to be sure that your Easter offering reaches those in need with a clear-cut Christian testimony, we recommend that you consider sending it to the World Relief Commission of the National Association of Evangelicals, Box 44, Valley Forge, Pennsylvania 19481.

Mr. Kenneth S. Keyes, president of Concerned Presbyterians, Inc., has served on the Board of Directors of this fine 27-year-old relief organization since its inception. Clerks of Sessions should obtain literature from the World Relief Commission and read it prayerfully before they decide where their Easter Offering should go.

New Members Named To C. P. Executive Committee

THREE more dedicated men were added to Concerned Presbyterians, Inc.'s Executive Committee at its August meeting. They are Jasper Wilson of Charlotte, N. C., whose work as Field Director has contributed outstandingly to Concerned Presbyterians, Inc.; Dr. Edwin A. Meeks of Johnson City, Tennessee, who has served as Concerned Presbyterians Chairman in Holston Presbytery since formation of the organization eight years ago; and Allen T. Pidgeon of Columbia, S. C., Concerned Presbyterians Chairman for Congaree Presbytery.

Why Liberals Try to Retain Local Control

THE Presbyterian Outlook of December 18th had an editorial which referred to "the dissidents issuing their threats about the Presbyterian Church U.S." as being "scarcely a ripple."

If it is true that the Presbyterians forming a continuing Church that will be led by men who honor their ordination vows will constitute hardly a "ripple," why is it that those in control are trying to force these churches to remain by threatening to take local church properties away from congregations which own them? Why not let them leave peaceably if they will be so few?

The story of Gideon and his 300 men teaches us that God does not need great numbers to carry out His will. Our surveys indicate that there are at least 500 congregations which are opposed to union with the United Presbyterian Church and will be giving serious consideration to becoming a part of the continuing Church. Among them will be very large and influential churches, the benevolence budgets of which total many millions of dollars. Our liberal brethren will probably be hard-pressed to carry on the work of the Presbyterian Church U.S. when these conservative congregations form the continuing Church. This could well be the primary reason they are trying so hard to keep conservative churches from leaving.

Letter to a Minister

ONE of our Concerned Presbyterians, Inc. Trustees, tiring of his minister using the pulpit to criticize our nation's Vietnam policy, wrote the following letter to his pastor:

I do hate to oppose. However, your urging us all to plug for abject appeasement in Viet Nam, to my view, is the type of action by church leadership which promotes the divisiveness and lack of growth characteristic of our Church today.

Probably our congregation is like present national opinion as reported by the polls in that it supports President Nixon about two to one in his firm and courageous action to counter the brutal and naked current invasion of South Viet Nam by the North Vietnamese Communists. His action is already proving sound.

But it is this type of church meddling into major, complicated global decisions which particularly aggravates so many. After all, our church leadership is not privy to the real inside facts involved nor experts in war, communism, or diplomacy. And the McGoverns, Fulbrights, Ben Roses, Carson Blakes et al ignore the Communist atrocities involved, the global implications, the fact that force and negotiation only from strength has always proved to be the only way we have successfully dealt with brutal, atheistic communism. Our side does not seek material gain, but it is the side of Christianity. As Christ did not appease the Pharisees and Martin Luther did not appease the Catholic Church, so we will, I say, only promote more war with Chamberlain-type appeasement.

These national leaders who for years have shown clearly their affinity for communism and their disenchantment with America ignore the lessons of history which show that appeasement in Viet Nam will only bring more war adventures by the Communists elsewhere. Seer Jean Dixon

tells us that we will be fighting on our soil later as a result of such. I fought and risked my life in Southeast Asia in World War II (as you did in Europe) to help keep the free world, the Christian world, the democratic world strong. I'll probably have to fight again even though I'm 52! I would hope that my children don't have to fight again, but to appease the bully only makes him bolder and more unreasonable.

I believe biblical love involves love of country, the oppressed Vietnamese, the oppressed under communism, our prisoners of war, our Church, Christianity, freedom and honor, those who would die via appeasement in future wars, my family, our sacrificing servicemen for Viet Nam, our allies who count on us.

Why can't our Church leadership be concerned about the vast drug addiction caused by Communist China and Communist Cuba, the undernourished, the vast cruelty to millions of Christians behind the Iron Curtain, the plight of our prisoners of war, the unreasonable aggression, violence and hate evidenced in the Middle East, the countless school children and teachers who are being knifed and beaten in our schools, the millions who are robbed or equally as many brought into the hell of drug addiction? There are many obviously needed areas without zeroing in on Freedom's last stand in Asia, the last hope of 17,000,000 heroic allies in their fight for survival.

I know you are all well intentioned, but see what unfortunate emotions and ramifications can be involved in such matters? I feel it is my duty to God to say these things—I have no negative purpose, no ill will.

It is hoped that the reading of this letter will encourage other Concerned Presbyterians to write their liberally oriented pastors when they use their pulpits to "intermeddle with civil affairs."

Funding the Program of the Continuing Church

WE would urge sessions of such churches as plan to be a part of the continuing Church to set a cutoff date after which they will cease support of their former synod, presbytery and General Assembly causes and start channelling their funds into the program of the continuing Church.

Concerned Presbyterians, Inc., Presbyterian Churchmen United, Presbyterian Evangelistic Fellowship and the *Presbyterian Journal* are today providing the funds needed to form the continuing Church. They will need the continued help of conservative churches and individual donors to fund their activities until the continuing Church is formally organized.

To date approximately \$78,000. has been received with instructions that it be turned over to the Treasurer of the continuing Church when he will have been elected. A lot of money is going to be needed to get the continuing Church off to a flying start—especially for home and foreign missions. All Concerned Presbyterians, Inc. members are urged to pray earnestly that the necessary funds will be provided and to give generously to this end.

IF YOU DESIRE TO BE A PART OF THE CONTINUING CHURCH USE THIS ENROLLMENT BLANK TO ENLIST TODAY!

Please send information about the Continuing Church to the following members of the Presbyterian Church U.S.:

Name

Date

Address

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

Name

Address

Name

Address

Name

Address

Name

Address

Name

Address

Please list additional names
on a separate sheet

I desire to be a part of the Continuing Church. Please enroll me as a member of Concerned Presbyterians, Inc. and send me your Bulletins and other literature.

Name
(please print)

Street Address

City & State Zip

Member Church

Office: ☐ Minister ☐ Elder ☐ Deacon ☐

Are you a
subscriber to
PRESBYTERIAN
JOURNAL?

☐ Yes ☐ No

All contributions to Concerned Presbyterians, Inc. are tax deductible

National Survey Reveals Apostasy of Clergy

THE Presbyterian Journal (January 3, 1973) reported the results of a recent Presbyterian National Sample survey which will help you to evaluate the critical situation we face in the Presbyterian Church U.S. today. Here is the report:

"The Presbyterian National Sample has just done a survey throughout the Church based on the proposed new confession (covered by Dr. Robert Strong in his recent series of articles). The questions asked were basic theological questions founded upon statements in the proposed confession. We were interested to notice that *only one* received a *unanimous* response. The statement, 'Love is the most important manifestation of the Holy Spirit's presence' was not *denied* by a single person interviewed. Other questions were greeted with a somewhat less unanimous response. 'Man does *not* have an immortal soul' was affirmed by 8 per cent of the ministers. Two per cent of the ministers said they thought miracles were 'impossible.' *More than half* of the ministers said the reason Jesus did not sin was *not* because He was God but rather because He was 'truly human.' And two per cent of the ministers said they believe God will save everyone whether they accept or reject Christ. By the time we got to the statement, 'The Bible is the ultimate authority for Christians' we were prepared to note than 20 per cent of the ministers, 29 per cent of judicatory staff and 11 per cent of board and agency staff people said 'No!'"

On Calling Names

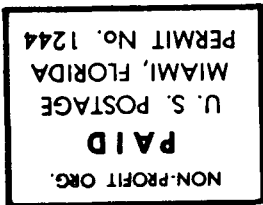
DURING the last eight years Concerned Presbyterians, Inc. has endeavored to inform Presbyterians regarding the departures from doctrine and the constitutional violations which have been taking place under the radical liberal leadership. But we have tried very hard to refrain from attacking individual liberal leaders and their motives.

During this period our conservative leaders have been charged with misrepresentation, lying, violation of our vows and promoting schism. We have wondered at times why those in control have refused to speak to the issues themselves — have not tried to defend the things they have done.

Their silence on these issues leads us to believe that they realize that an overwhelming majority of rank-and-file Southern Presbyterians would oppose the direction in which they are taking the Church.

We think it is contrary to the spirit of Christian love for liberal leaders to charge that those who are trying to maintain respect for the authority of the Bible are schismatic — that we who seek to preserve the historic doctrines and stand on the Constitution of the Church are violating our ordination vows. It has long been a liberal tactic to accuse their opponents of violations in order to cover up the fact that the liberals are the ones who are actually committing the violations. After all, isn't it schismatic to lead an institution away from its foundational principles?

Seeing to it that both sides of the conflict are honestly stated would constitute a genuine service to truth.



Manual for Separation

THE Steering Committee has prepared *A Manual for Separation* to serve as a guide for sessions and congregations which contemplate becoming a part of the continuing Church. The Manual outlines methods that can be used by presbyteries or individual churches to effect separation; it contains suggestions for preparing congregations and recommendations regarding the calling and conducting of the congregational meeting at which the vote is taken. Typical resolutions which could be adopted are also included.

The document "Reaffirmations of 1973" adopted by the Executive Committees of the four organizations in the conservative coalition is also incorporated in the Manual. It reveals in stark contrast the liberal position taken by those in control of the Presbyterian Church U.S. and the biblical views of those who will be separating. It deals with such major issues as: Scripture. Reformed doctrine, mission of the Church, Constitution, educational materials, spirituality, union, discipline, ethics, church property.

Copies of the Manual may be obtained from Concerned Presbyterians, Inc., 100 No. Biscayne Blvd., Miami, Fla. 33132, or Presbyterian Churchmen United, 3436 Wellington Rd., Montgomery, Alabama 36106.

UPUSA Upholds "Cheap Divorce"

Business Week, a magazine held in high regard by business leaders, recently reported that a Rochester, N. Y.,

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THE CONCERNED PRESBYTERIAN

barber, James A. Winder, was engaged in selling \$75. Divorce-Yourself Kits to help divorce seekers without having to employ an expensive attorney. The New York State Bar Association protested these kits as "unlicensed practice of law" and the State Supreme Court issued a permanent injunction against Winder's do-it-yourself divorces.

The United Presbyterian Church's Task Force for Justice has announced that it will file a brief to appeal the Supreme Court's decision. Apparently those in control of the United Presbyterian Church believe in divorces and think they should be obtained as cheap as possible.

Keyes Message on Cassette

MR. KEYES' most recent message "Why the Continuing Church is a Must" is now available in cassette form. It outlines briefly how our beloved Church has reached the point where thousands of dedicated Presbyterians feel that they cannot in good conscience continue to support it; the message spells out the reasons why most conservatives feel that separation is the only viable option they have and it reveals the plans for the continuing Church.

This cassette will be loaned free of charge to any minister, clerk of session or enrolled member of Concerned Presbyterians, Inc. It may be purchased outright for \$2. It can be used to great advantage to acquaint church officers and groups of individual members with the facts regarding the separation which is taking place.