



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

THE CONCERNED PRESBYTERIAN

*Dedicated to Returning the Presbyterian Church U. S.
to its Primary Mission — Winning the Unsaved for
Christ and Nurturing all Believers in the Faith*

100 BISCAYNE BLVD.

MIAMI, FLORIDA 33132

BULLETIN No. 8

NOVEMBER, 1967

They Are Taking My Church Away From Me

*A Presbyterian layman
shares his concerns*

Harold H. Lytle

THE United Presbyterian Church, in which I was raised and my father before me and his father before him, is being taken away from me by The Establishment—the staffs of the various headquarters, boards, and agencies that make up the hierarchy of our church. I am being deprived of my Presbyterian birthright, my religious heritage, as originally written in statements of belief that were rooted in the Reformation and signed and sealed myriad times over by dedicated laymen and clergy who have continued their belief in the Bible. Now this heritage is being subverted by a new statement of belief—the “Confession of 1967.”

We of the Presbyterian faith still believe that the Bible is the inspired Word of God, the only infallible rule of faith and practice, the revelation of salvation through the grace of God and of the spiritual rebirth of the individual. But The Establishment by and large does not fully believe this and has made its unbelief our church's official position.

We still believe the Bible when it says that Jesus Christ, as one member of the Godhead, came to earth as the divine Son of God through the Virgin Mary. But The Establishment apparently does not subscribe to this belief.

We still believe the Bible when it reveals that Christ's kingdom on earth is not material but spiritual, and that the true mission of the Church is to preach the good news of the Resurrection to the end that each person will be reborn and thus will love and serve his neighbor. But the “Confession of 1967” does not follow this divine plan. Christ's plan is to change people through the power of the Holy Spirit. The new plan is to change things through the intellect and power of the church hierarchy.

Lack of total belief in the Bible as the inspired and infallible word of God has been present among the clergy for years, but only as whisperings of a comparatively small minority. Now we find that the undercover whisperings have come into full voice as the official creed of the church.

The voice of the new confession, however, speaks in words that almost obscure the startling fact that faith

in the Bible has been turned to doubt, that belief has been changed into unbelief, and that reliance on the power of the Holy Spirit has been changed into reliance on the fallible interpretations of men.

Most of us who now realize all this have been too slow in finding it out. I daresay that even now the great majority of Presbyterian laymen do not realize that the “Confession of 1967” has confused and negated much of our Reformed faith. It is a far cry from the clear, concise, contemporary statement that was desired by the two Presbyterian denominations when they merged in 1958.

Now let me anticipate those who will accuse me of criticizing anyone who does not believe as I do. Not for a minute would I deny anyone the right to have honest convictions that differ from the historic Presbyterian beliefs. It certainly is fair and honest enough to disagree with previously stated tenets. These basic beliefs that Presbyterians share with most of the other denominations have been attacked before and have withstood the assault.

But that is not to say that the question of honesty and morality is not involved. It is. How can anyone tack the Presbyterian name on an official statement that cannot honestly be associated with that name as it has existed over the years? This is a tragic betrayal of all the members, visible and invisible, whose faith and works have created that name. I salute the Unitarians and others who, when they had basic differences with their former affiliations, were honest enough to leave and institute a different church under a different name rather than take over the existing church and radically change its statement of faith.

My opposition to the new confession has made me unpopular with most of the clergymen I know. This is understandable, since clergymen constitute the backbone of The Establishment. One of them who heard me express my convictions invited me to leave the church if I was not willing to go along with the decisions made by the “duly elected representatives” who compose our ruling bodies.

But are they “duly elected representatives”? Let's see how representative they are.

We Presbyterians have been rather boastful about how our representative form of church government parallels that of the Republic of the United States, and how the two constitutions were created at the same time in the same city with many delegates serving in both conventions. We have been proud to say that we do things in “a truly representative way.”

That statement is substantially true at the individual church level. The church members elect a group of lay “elders,” with the minister as moderator, that governs

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Harold H. Lytle retired from a long business career with Montgomery Ward Company and is now a volunteer in the VISTA program in Phoenix, Arizona, where he is a member of Southminster United Presbyterian Church. He holds A.B. and M.A. degrees from Kansas University.

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the church. This body is usually representative, at least in the long run, and its structure accords with one of the basic Protestant tenets, that of the "priesthood of all believers." This phrase means, in plain words, that the church members and clergy alike are responsible for the functioning of the church. If this method works as it should, the basic power emanates from the bottom of the church government structure.

Now let's follow this matter of representation a step higher in the governing structure. A considerable number of individual churches in an area are grouped together in a "presbytery" to which each church sends commissioners. This arrangement appears representative in the true American tradition. But the actuality contradicts the appearance, since it reverses the principle found in the churches. In the churches, the power is in the hands of the laity; but in the presbytery, the power is in the hands of the clergy despite the original democratic concept of our church government.

This distortion of the representative principle in the presbytery comes about in three ways:

1. The minister or ministers of each church are commissioners *ex officio*, and for every clergy commissioner there is one lay commissioner (an "elder"). The lay commissioner should consider the views of all church members in voting his conscience, and most would. But his vote is matched by that of the minister, who is not actually a member of the local church but a member of the presbytery. As such the minister may not feel any responsibility at all for representing the local church. This proportion of one layman to one minister can hardly be considered true representation.

2. A number of clergymen serving in official staff positions or other non-parish assignments also are voting members of the presbytery. But since they are not ministers of local churches there are no lay commissioners to match them. This means there are substantially more voting clergy than lay commissioners in most presbyteries, especially in those where headquarters staffs are located. (True, an overture to any presbytery can request "elders at large"; but this procedure is little known and seldom used.)

3. The manner of operating the presbyteries works against obtaining lay representation that is adequate both in quality and in quantity:

- a. In most presbyteries, the meetings are held during the daytime on weekdays. This suits the convenience of the clergy but discourages the attendance of the most able lay prospects, who are occupied in their trades, professions, and businesses and are unable to get away during the week, but could attend on a weekend.

- b. Unlike a congressional or state legislative representative, the lay commissioner to presbytery generally is not a regular and therefore does not "know the ropes," is not well acquainted with the other commissioners, does not know what has been going on, and usually has had little opportunity to learn about the issues to be discussed and voted on.

- c. Because of these situations, the attendance of lay commissioners suffers by default. The majority of the clergy over the laity then becomes even larger. And many lay commissioners who do come are not well informed, lack a basis for independent judgment, and too often blindly follow the lead of their ministers.

Thus the predominance of the clergy means that the presbyteries cannot possibly be truly representative. And

therefore, the General Assembly itself cannot be truly representative, since the selection of commissioners to the assembly is made under presbytery influence.

Take for example the original committee appointed by the General Assembly to write the "Confession of 1967." On this rather large committee there were only two lay persons, and one was a paid member of the church headquarters staff.

In view of all of this, how can anyone say that our church, financed almost entirely by laymen, is the truly representative church it was intended to be?

For me, one of the unhappiest aspects of this whole business is the necessity of expressing criticism of the church organization. My father was a Presbyterian clergyman, and my whole upbringing puts me in sympathy with the parish minister. As a preacher's son and a longtime elder, I can appreciate the frustration the minister must often feel as he sees the lack of spiritual rebirth in so many parishioners and the consequent lack of Christian living and loving in material matters.

How human it is, then, for him to be tempted to abandon the indirect method of working for betterment of material conditions through individual redemption and to seek to get results through direct action — even though the authority for and correctness of that action may be dubious. The fact that the method he has abandoned is Christ's method (as explained in the Bible) may bother him. Certainly he must be aware that the Bible expresses disapproval of his humanistic approach. He may even rationalize his position by trying to diminish the authority of the Bible and the omniscience of Christ. This attempted diminishment can be seen in the "Confession of 1967."

A vast number of our clergy, however, do not accept the humanistic concept, and they have had the courage to say so. Many others are likeminded but have not dared to speak out for fear that their future progress in the church might suffer.

And what do the lay members of the church think of all this? No one knows. They are not allowed to vote on matters of this kind. Even straw votes would not show an informed opinion, simply because the membership has not been well informed on the pros and cons of the various issues. In fact, a huge number of them do not know what the real issues are. How could they? The national church magazine is dependent on church headquarters for its material and its direction. In the individual church, the pulpit and usually the church news sheet are controlled by the minister. What other means of informing the people are there? The mailing lists of church members too often are not available to organizations like the Presbyterian Lay Committee that seek to keep lay members informed.

In the recent controversy over the new confession, the case for resisting the proposed confessional change was not adequately presented because there was no effective way for informed laymen to voice their dissent.

It has been pointed out that the Westminster Confession, which expresses the historic Presbyterian beliefs, is

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not being discarded but will be included in the omnibus "Book of Confessions," and that this will be the official Presbyterian document. Then what am I concerned about? Just this: Because the "Confession of 1967" is the latest statement of church belief, it will naturally take precedence over the Westminster Confession.

The theory that both can be valid in the Presbyterian faith is untenable for the simple reason that they are not supplementary, as sometimes claimed, but in many basic aspects are contradictory. In fact, the chairman of the committee that wrote the confession said one reason for writing it was to make honest men out of hundreds of Presbyterian clergymen who vowed at their ordination that they believed the Westminster Confession even though they did not wholly believe it.

In other words, we could well say that the Presbyterian Church has been infiltrated by men who perjured themselves in order to gain entrance as clergymen and who, joined by others who have renounced their vows, are now in the forefront of those who wish to change the contents of the package without changing the wrapper.

When we peel the wrapper from the package, what do we find?

- A church that advocates concessions to alien ideologies "even at risk to national security."
- A church that condones the assertion that a civil law should be broken if the lawbreaker thinks it is unfair or unjust.
- A church that seems intent on repeating the tragedy of the Middle Ages and expanding its power materially instead of deepening its power spiritually.
- A church that is diverting an increasing amount of its time and attention from developing character to developing official, corporate pronouncements on the fair level of wages, the proper course of action in Viet Nam, the recognition of one union over another in a jurisdictional dispute, the merits of a local bond issue, the admission of Red China to the United Nations, the seating of Adam Clayton Powell, and many other complex economic and political matters over which even the most sincere Christians and our justices of the Supreme Court will differ.
- A church that equates social action with the primary mission of the Church instead of teaching the power of the Holy Spirit and the Word of God as the primary way of changing the lives of individuals — and a church that, as a result, is developing social workers instead of ministers who proclaim the Gospel of Jesus Christ.
- A church that believes Christ's words and the words of the prophets as recorded in the Bible are the "words of men" who were witnesses in the "times at which they were written" and thus do not represent eternal or infallible truths in this "changing world."
- A church that not only is non-Presbyterian but comes dangerously close to being non-Christian.

Those who want this kind of a church should have one like it if they can find it. If they can't find it, let them organize one. What keeps them from it? Is it because they are reluctant to leave behind the time-honored Presbyterian name and the church properties, those places of worship built by the Presbyterian laity over the years? It is more comfortable, of course, to take possession and let the dispossessed like it or lump it. This is what the dissenters have done.

I am not angry over all this. The anger has been replaced by sadness — sadness when I think of that large segment of the church that, perhaps unwittingly, has turned away from the light of biblical authority and flown like a moth to a flame that will prove but a will-o'-the-wisp in the end.

No, I do not expect that the hard core of these dis-

sidents will be persuaded of their error. But I still can hope that those who are true believers will continue to oppose the assaults made on our faith by such declarations as the "Confession of 1967" and, in due time, will accomplish a reaffirmation of the eternal faith and truth upon which the Presbyterian Church was founded.

Only in this way can we save our church.

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The Memphis Convocation

MORE than one-third of the active missionaries in our Church met in Memphis in July to attend a convocation called by the Board of World Missions to discuss the present and the future mission program of our Church.

Disturbed over the present liberal trends in our World Missions program, 100 of our retired missionaries addressed a letter to the Convocation, expressing their concern over the fact that our Board of World Missions seems to be placing far too much emphasis on the material and humanitarian aspects of mission service and is seriously neglecting the all-important spiritual aspects.

Here is the letter our retired missionaries signed:

"Your Retired Missionaries Would Like to Say a Few Words, Please!"

"Dear Fellow Missionaries, Board Members and Secretaries in Attendance at the Memphis Convocation:

"We thank God for the privilege of having worked with many of you through many years, and we assure you that although we count as retired, we are still with you in spirit and in prayer, especially as you meet together.

"Although we cannot be with you at the World Mission Convocation in Memphis, we are emboldened because of our many decades of overseas service for Christ to write you this letter of encouragement and even advice. After all, a missionary can learn much, as well as make many mistakes, in 30 or 40 years of service (and we often learn by our mistakes), so we know that some of you will give due consideration to any advice and warning we may feel constrained to offer you.

"Frankly, we are disturbed at what seems to us to be an over-emphasis on material and humanitarian aspects of mission service to the neglect of the spiritual.

"We realize that there is a valid social and humanitarian aspect inherent in the Gospel; yet it is not the Gospel, but the fruit of the Gospel, the outworking of love in the hearts and lives of people who have been saved and changed by the Gospel, which opens men's eyes and turns them from darkness to light, and from the power of Satan to God, giving them forgiveness of sins and eternal life. May you never shrink from declaring the whole counsel of God, teaching not only that men should repent, but that they should live lives fully pleasing to the Lord, you yourselves always being an example to them.

"We rejoice that you are ambassadors for Christ, ministers of reconciliation, bringing the message that God was in Christ reconciling the world to Himself, for God has made His sinless Son to be sin for us, that we might be made the righteousness of God in Him.

"We have seen and know that if people really are reconciled to God and love Him, they truly love others and have a desire to share material as well as spiritual

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blessings with them. Ever since William Carey (the 'Father of Modern Missions') went to India, most missionaries not only have desired to translate the Bible and preach the Gospel of salvation through the blood of the Cross, but also they have had a desire to heal the sick, help the poor, deliver the oppressed, care for the lepers, free people from the curse of opium, etc. Missionaries, we know, were the ones who first established schools and hospitals, leprosaria, orphanages, rescue homes, and other institutions to help all who are in distress.

"We rejoice in these fruits of the Gospel, but let us remember: if it had not been for the Gospel, we would never have had these manifestations of Christian love and concern which are a blessing to men and women everywhere. Where Christ and His Gospel have been given preeminence, in the home Church and in foreign lands, there real vigor, life and action have demonstrated the power of the Gospel.

"Again, may we never forget: though we give healing to the sick, food to the starving, learning to the illiterate, freedom to the bound, economic opportunity to the indigent, and dignity to the oppressed, we have given them *nothing*, unless we also give to them Christ, and forgiveness of sin, and eternal life through faith in Him. For *'He who has the Son has life; he who has not the Son has not life.'* (I John 5:12)

"May God give to all of us in this day of momentous decisions *'a sense of what is vital'* (Phil. 1:10. Moffatt), and courage to give preeminence to that which is vital both in our message and in our work.

"Yours in the Fellowship of the Gospel,
(Signed by 100 Retired Missionaries)"

There was no evidence that this plea was heeded by the leaders who organized and to a large extent controlled the Convocation.

At the close of the meeting the Convocation released a document entitled "A Message to the Church" which had much to say about the cultural, social and economic aspects of "mission." The story given to the press conveyed the impression that this pronouncement expressed the convictions of the 180 Presbyterian U.S. missionaries in attendance. The missionaries were given no opportunity to discuss the pronouncement. They were not even granted the courtesy of being allowed to vote on it.

To convey the impression to the Church and to the world that this "Message" represented the views of the missionaries attending the Convocation was deliberately misleading.

It needs to be said that the Board's increasing emphasis on the social gospel downgrading the evangelistic emphasis which heretofore has been considered of paramount importance, has greatly disturbed many of our faithful missionaries. A few of them have already resigned and have come home. Others are wondering how much longer they can continue on the field in view of the pressures being exerted to conform their work to the Board's new program.

Every Concerned Presbyterian should make this tragic situation a matter of fervent prayer.

Your Gifts Are Needed!

TRUSTEES of Concerned Presbyterians met in Asheville on August 9th and 10th to plan this organization's program for the crucial year which lies ahead. We will need at least \$72,000. to carry out this program effec-

tively over the next 12 months. If you *are* concerned about the direction in which the liberal leadership has been taking the Church in recent years — if you are not willing to have our Church and its testimony destroyed by merger into a super-church — we urge you to undergird our efforts with your prayers and with your gifts.

On Choosing Presbyters

ALL too often the elder asked to represent his church at Presbytery is chosen haphazardly — the frequent criterion being "Who can go?" In the crisis which faces our Church today we should be sending our ablest elders — men familiar with the issues at stake, men who are willing to stand up and be counted, to speak out forcefully on controversial matters before the Court.

Realizing the vital importance of being ably represented at Presbytery and Synod, many sessions are adopting the plan of electing one elder to represent the church at Presbytery for an entire year and another as alternate. This elder also attends the annual meeting of Synod. There is much to commend this policy.

It is almost impossible for an elder who attends Presbytery only once every two or three years to know enough about the issues, the key committee appointments, etc., the internal "politics" of the Court to really be effective as a presbyter or Synod representative. But if this man attends every meeting for a year he soon becomes informed, loses his timidity and can speak out "loud and clear" on strategic issues.

The alternate elder elected attends as many meetings of Presbytery and Synod as possible as an observer. Learning the ropes during this year, the observer is much better prepared to serve his church effectively as principal during the following year. He also becomes a voting member of the Court in those meetings the principal representative cannot attend.

One thing should be kept in mind particularly when there is a division in the session on some of the controversial issues. It is not proper for a session to instruct any representative as to how he should vote in the courts of our Church. But it is clearly within the rights of any elder in the session to ask a fellow-elder who has been nominated to represent the church at Presbytery or Synod *how he stands* on certain controversial issues. And a session is entirely within its rights in selecting an elder whose thinking agrees with that of the majority of the session.

Project Equality in Nashville

NASHVILLE Presbytery voted very wisely not to participate in Project Equality — a nationwide movement, promoted by liberal churchmen, urging churches and church members to purchase only from firms on an "approved" list. In effect, the Project boycotts business firms whose employment policies and practices do not conform to the standards set by the leaders of the Project.

Our Board of World Missions is located within the geographic bounds of Nashville Presbytery. It is not, of course, under the jurisdiction of the Presbytery. It is interesting to note that our Board of World Missions has joined Project Equality's Nashville organization and Dr. T. Watson Street, Executive Secretary of the board, is serving as Vice President.

We wonder if it has occurred to Dr. Street that this project which he is actively supporting is using tactics

which he would very much deplore if the same principle were applied to gifts to his board. Thousands of members of the Presbyterian Church U.S. are not at all happy with the radical changes being made in the program of the Board of World Missions. If they were to cut off their financial support in protest to what the board is doing, would not this be applying exactly the same principle which Dr. Street is endorsing when he supports Project Equality?

Concerned Presbyterians, Inc. has consistently urged its members to continue to support financially the agencies of the Church in spite of their disapproval of many of the activities in which these agencies are engaging. The Board of World Missions' action in supporting Project Equality in utter disregard of the Nashville Presbytery vote will "add fuel to the flames" and make it more and more difficult to keep the funds of supporters of World Missions flowing to that board.

Presbyterian U. S. Professors Directors of Notorious SCEF

MANY U. S. Presbyterians were shocked to learn recently that Dr. George Edwards, professor at Louisville Presbyterian Theological Seminary, and Miss Margaret Rigg, professor of art at Florida Presbyterian College, have become members of the Board of Directors of the notorious Southern Conference Educational Fund, Inc.

Testimony taken by the Judiciary Committee of the United States Senate revealed that Southern Conference Educational Fund began as an adjunct to the Southern Conference for Human Welfare which was established and financed by the Communist Party in 1938 to promote Communism in the Southern States. SCHW was cited by the House Committee on Un-American Activities in 1947 as a Communist-front organization. After its exposure as a subversive group, the Southern Conference for Human Welfare was dissolved but its affiliate, the Southern Conference Educational Fund, continued under the leadership of the same individuals that had led the exposed organization. A report of the Senate Internal Security Committee identified the leadership of Southern Conference Educational Fund, Inc., as including important Communist Party organizers, Communist members and Communist undercover operators.

For a number of years Southern Conference Educational Fund maintained its principal office in New Orleans. Investigation and smart police work repeatedly exposed SCEF's Communist underground activity. Vast quantities of Communist propaganda were found in its offices. To avoid these embarrassing raids the headquarters was moved last year to Louisville, Kentucky.

Southern Conference Educational Fund's Executive Director is Carl Braden, identified in sworn testimony as having once headed the Communist Party for the state of Kentucky. Braden was convicted of contempt of Congress for refusing to answer questions regarding his affiliations with subversive organizations and served time in jail.

Not wanting to do anyone an injustice we wrote the presidents of Louisville Theological Seminary and Florida Presbyterian College, asking them to verify the report that Dr. Edwards and Miss Rigg had actually become directors of Southern Conference Educational Fund.

Dr. Albert C. Winn, president of the Seminary, wrote us:

"It is a fact that Dr. Edwards has recently accepted membership on the board of the Southern Conference

Educational Fund.

"He does not believe that the organization is a Communist front. Other people do.

"The Board of the Seminary regards Dr. Edwards' membership on the Board of SCEF as a serious matter. Members of the Board have conferred with him about it at his own request. The Executive Committee of the Board has met and is attempting to act wisely within an atmosphere both of academic freedom and responsibility to the church at large. While members of the Board question the wisdom of Dr. Edwards' position, none of us who knows him has any doubt concerning his loyalty as a citizen of this country or his integrity as a man of deep Christian conviction."

Dr. William H. Kadel, president of the College, wrote:

"Miss Margaret Rigg, to whom reference has been made, is, in my opinion, a committed Christian woman of unquestioned character. Although she is an outstanding scholar and capable teacher, she also fully qualifies for a faculty position at Florida Presbyterian College pursuant to the present requirements of the Charter that *all faculty members must be Evangelical Christians*." (At Dr. Kadel's urging the Synod of Florida removed this requirement a few months ago.) "It is in pursuing this policy that the college exercises control over its faculty at the time of appointment. Then, we believe it is both Christian and American for us to permit the faculty members to live out their Christian convictions as citizens and this includes the freedom to take positions, to relate to groups, to espouse causes."

As private citizens Dr. Edwards and Miss Rigg have every right to serve on the board of this notorious organization if they are in sympathy with the causes which it promotes. Nor do we consider it our province to question Dr. Winn's and Dr. Kadel's opinions in regard to the integrity and Christian convictions of their two professors. But we do seriously question the wisdom of the Boards of Directors of these two church-supported institutions in continuing to retain on their staffs professors who must either be sympathetic to the subversive causes sponsored by Southern Conference Educational Fund or are so naive that they believe that SCEF is not a Communist front in spite of all the evidence to the contrary.

In the list of projects which it supports, Southern Conference Educational Fund states that it is working with the National Committee to Abolish the House Un-American Activities Committee. It does not admit that it is spreading Communist propaganda and supporting Communist causes in 17 Southern states.

We think it is time for U. S. Presbyterians to know that their gifts to some of our Church's institutions are being used for purposes to which the givers would be very much opposed.

The Choice Today

IN a disillusioned age, the church (both in its pulpits and in its pews) must decide whether it wants to go down in history merely as a social status symbol or as the servant of Christ and the voice of His gospel in a world cut loose from its moorings. That should not be a hard choice. But it means that we shall have to stand where Paul stood, and speak as he spoke, and serve whom he served — the risen and ruling Lord who lays His claim upon the lives of all men.

—Dr. Gordon Spykman in *The Family Altar*

Informative Literature

MANY thousands of members in the Presbyterian Church U.S. do not realize the seriousness of the situation confronting our Church. If these good people could realize that our historic faith is being undermined and our Church itself is in imminent danger of being destroyed by merger in a massive super-church under liberal control, many of them would be concerned and would join with us in our effort to reverse these trends before it is too late.

We cannot hope to reach all of these folks with our Bulletins. But *you* as an individual Concerned Presbyterian know the men and the women in your church who should be "concerned."

Our office will be glad to supply these excellent booklets and folders at cost. Order a supply today!

10 copies 100 copies

<i>The Concerned Presbyterian</i> (current issues)	.30	2.50
<i>What Presbyterians Believe</i> , by Dr. G. Aiken Taylor	.30	2.50
<i>Liberalism Contrasted with Historic Christianity</i> , by T. Stanley Soltau	.25	1.50
<i>The State of the Church</i> , by Kenneth S. Keyes Address given at Journal Day, August, 1967	.40	2.50
<i>The National Council of Churches — A Menace to Church and State —</i> 36 pages	1.75	15.00
<i>The Truth About the National Council of Churches —</i> Concerned Presbyterians reply to the 15-page defense of the NCC which appeared in <i>Presbyterian Survey</i>	.50	3.00
<i>The Secularization of the Church</i> , by Dr. G. Aiken Taylor	.85	5.00
<i>The Liberal-Conservative Contest</i> , by Dr. G. Aiken Taylor	.50	5.00
<i>The Distinctive Teachings of Presbyterianism</i> , by the Rev. J. B. Green, former professor, Columbia Theological Seminary	1.00	6.00
<i>An Analysis of the Covenant Life Curriculum</i> — by Dr. W. A. McIlwaine, retired U. S. Presbyterian missionary — —only 10¢ per copy to cover postage		
<i>Baal or God</i> , by Herman Otten. 351-page paperback book giving liberal and conservative views on all the great doctrines of our Church. Well documented. Cost to us: Single copies, 75¢; 10 for \$6; 100 for \$40.	.75	ea.
<i>St. Mark's Vestry Committee Report on the National Council of Churches</i> 48-page documented report of the findings of a special committee which spent 10 months in a detailed study of the NCC	.40	ea.
<i>The Record of the National Council of Churches</i> — 144 pages. Fully documented account of the activities and pronouncements of the NCC over the last 15 years	3.00	ea.
<i>Freeway to Babylon</i> , by Talmage Wilson, former UPUSA missionary to Sudan. A discussion of the trends in language that will appeal to laymen. Includes Confession of Faith and the Catechisms. 288 pages	1.50	ea.
<i>Apostles of Deceit</i> , by Major Edgar L. Bundy. 526-page exposé of the Communist effort to undermine the integrity and authority of the Bible and create confusion and division in leading Protestant denominations.		

Sells for \$2.50 but you may obtain a copy for \$1.50

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Your Church — Their Target, by 12 eminent ministers and laymen

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Taped Messages for Members

CONCERNED Presbyterians, Inc.'s library of taped talks has been expanded with many new additions. Here are subjects from which members may select one or more.

NEW TAPES

The following brand-new titles were added recently:

Tape J: *The Essence of the Church*, by Dr. C. Darby Fulton. Talk made at Presbyterian Journal Day, August, 1967. 47 minutes.

Tape K: *Personal Evangelism*, by the Rev. Ben Haden, pastor, First Presbyterian Church, Chattanooga, Tennessee. Leader of the Bible Study Hour, Radio Ministry. Talk made at Presbyterian Journal Day, August, 1967. 36 minutes.

Tape L: *Where Do We Go from Here?* by W. J. Williamson, Secretary of Concerned Presbyterians, Inc. and Chairman of our Legal Committee; talk made at Presbyterian Journal Day, August, 1967. 36 minutes.

Tape M: *The State of the Church*, by Kenneth S. Keyes, President of Concerned Presbyterians, Inc. Talk made at Journal Day, August, 1967. 35 minutes.

Other tapes available are:

Tape A: *Concerned Presbyterians*, by Dr. Robert Strong, pastor, Trinity Presbyterian Church, Montgomery, Alabama. 34 minutes.

Tape B: *The Vital Role of the Layman in the Church Today*, by Kenneth S. Keyes, President of Concerned Presbyterians, Inc. 45 minutes. Outlines reasons for concern and what our movement proposes to do about them.

Tape C: *Aims and Objectives of Concerned Presbyterians*, by Dr. G. Aiken Taylor. 60 minutes.

Tape D: *Are We Ready for One Church?* by Dr. C. Darby Fulton who for 29 years was Executive Secretary of our Board of World Missions. 20 minutes.

Tape E: *The Great Omission*, by Dr. L. Nelson Bell. 21 minutes.

Tape F: *The Basic Issue*, by Dr. L. Nelson Bell, and *Developments in the Consultation on Church Union*, by Dr. John R. Richardson, a member of the COCU Committee appointed by the Moderator to represent our Church; talks made at Presbyterian Journal Day. 30 minutes.

Tape G: *The Central Treasurer and Our Benevolence Gifts*, by the Rev. Harry Hassall, pastor, First Presbyterian Church, Murfreesboro, Tenn., and *The Ownership of Church Property*, by W. J. Williamson, two talks made at Presbyterian Journal Day. 47 minutes.

Tape H: *Talk to Concerned Presbyterians of Houston, Texas*, by Col. Roy LeCraw, Vice President of Concerned Presbyterians, Inc. 1 hour, 35 minutes. Question and answers 15 minutes.

All tapes are on 7" reels. Some are recorded at 3¾ speed; others at 7½ speed.

Orders for the tapes should be sent to Concerned Presbyterians, Inc., 100 Biscayne Blvd., Miami, Fla., 33132, at least three weeks in advance of date of its use. Each tape may be kept two weeks. Members who desire to retain tapes for future use may contribute \$4.50 each toward their approximate overall cost. Checks should be made payable to Concerned Presbyterians, Inc.

The tapes are available on loan or purchase only to enrolled members whose contributions total \$10. or more during a calendar year.

Heart Cry for Revival

DEEPLY concerned because the Church's leadership seemed to be oblivious to the need for an organized program of evangelism, a group of ministers and laymen under the inspiration and leadership of the Rev. William E. Hill formed the Presbyterian Evangelistic Fellowship several years ago. From a very small beginning with only two full-time evangelists, the staff of this fine organization has now increased to eight dedicated ministers who are being kept busy filling the calls for their services.

One of these men — the Rev. Ben Wilkinson — has compiled the following statistics which were obtained from the Minutes of the General Assembly. He asks,

"Is there a real need for spiritual revival? Have we neglected the first mission of the Church which is to evangelize?" The figures reveal the desperate need for our denomination to return to its basic job of leading the lost to Christ.

This organization merits your prayers and your financial support. Gifts sent to Presbyterian Evangelistic Fellowship, P. O. Box 808, Hopewell, Va. 23860, will help to increase the number of evangelists whose support is entirely dependent upon voluntary gifts from Christians who believe that our Church should carry out "the Great Commission" given to it by our Lord.

Year	Total Communi- cants	Members Gained	Members Needed to Win 1 New Member	Number of Elders and Deacons	Elders and Deacons Needed to Gain 1 New Member	Number of Ministers	Member- ship Gain per Minister	Number of Churches	Member- ship Gain per Church
1954	780,853	24,120	31	59,253	2.4	3,197	8	3,805	6
1955	807,624	26,771	29	62,241	2.2	3,292	7	3,852	7
1956	829,675	22,051	37	64,189	2.8	3,353	6	3,875	6
1957	848,735	19,060	43	66,129	3.3	3,448	6	3,928	5
1958	869,501	20,766	41	67,546	3.1	3,564	5	3,948	5
1959	885,501	16,023	54	69,309	4.2	3,672	4	3,978	4
1960	899,116	13,592	65	69,841	5.0	3,733	4	3,995	3
1961	913,582	14,066	62	70,721	4.9	3,850	3	3,998	4
1962	924,104	10,522	87	70,543	6.7	3,951	2.7	3,997	2.6
1963	933,534	9,430	98	71,492	7.4	4,024	2.3	4,004	2.3
1964	940,634	7,100	131	71,830	10.0	4,082	1.7	4,007	1.7
1965	945,975	5,341	177	72,331	13.5	4,164	1.3	4,008	1.3
1966	951,182	5,207	182	72,416	13.1	4,220	1.2	4,002	1.3

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

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I AM CONCERNED about present trends in the Presbyterian Church, U.S. Please enroll me as a member of Concerned Presbyterians, Inc. and send me your Bulletins and other literature.

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(please print)

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Member Church

Please list additional names
on a separate sheet

Office: ☐ Minister ☐ Elder ☐ Deacon ☐

Are you a
subscriber to
PRESBYTERIAN
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☐ Yes ☐ No

All contributions to Concerned Presbyterians, Inc. are tax deductible

Don't Leave the Church

DURING the last few years an increasing number of Bible-believing Christians have been withdrawing from Presbyterian U.S. churches and joining independent churches or other denominations. While we sympathize with those who feel in good conscience that such radical action is necessary, we would strongly urge all of our disaffected and dissatisfied brethren to remain as good members and good Presbyterians in the church of their fathers and to work toward the goal of bringing the Presbyterian Church in the United States back to its primary task of proclaiming the Gospel to the lost, and bringing believers to maturity in Christ.

There are many very excellent reasons why dedicated evangelicals should remain in the fellowship of the Southern Presbyterian Church.

1. Those who are faithful to the evangelical doctrines of historic Presbyterianism have every reason to believe that right is on their side and that God will honor their faithfulness.

2. To break the fellowship of God's people, even when there is apparently no other recourse consonant with good conscience, is at best an unhappy situation and should be resorted to only when all reasonable and proper measures to seek redress from evil have been tested fully, and finally exhausted. Our Church has never officially denied any fundamental of the faith. However and whatever may have been said or done or written by Church courts, representatives of boards and agencies, or by individuals who sometimes seem to act as self-appointed spokesmen for the Church, the

creed we cherish still stands intact as the official voice of the Church. Whatever may be the rationalizations and machinations of any of those of our number who have departed in whole or in part from the classic, orthodox Calvinism of the Westminster Standards is a matter between each such individual's conscience and God. When the Church officially apostasizes or commits ecclesiastical suicide (by becoming a part of COCU) then it will be time enough for withdrawals and new alignments.

3. It has been our experience to date that once the officers and members of our local churches and presbyteries fully realize and understand that those now in control are seeking to liquidate our Church and destroy its evangelical testimony, they are quick to repudiate the present liberal leadership in our denomination.

4. The voting at our 1967 Assembly clearly showed that substantial progress is being made in narrowing the gap between liberals and conservatives in our highest Church court. The enrolled membership of Concerned Presbyterians, Inc. has more than trebled in the last 18 months. This issue of our Bulletin will go to more than 50,000 officers and church members. If we continue to inform our people of the seriousness of the situation, an aroused lay leadership with the wholehearted support of hundreds of faithful ministers could reverse the present trends in our Church within the next two or three years.

Believing with all our hearts that this much-desired change can be brought about, we urge every member to stay in the Church. We urge you therefore to continue to support the Church with your gifts and to undergird it with your earnest prayers.

THE CONCERNED PRESBYTERIAN

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to its Primary Mission — Winning the Unsaved for
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