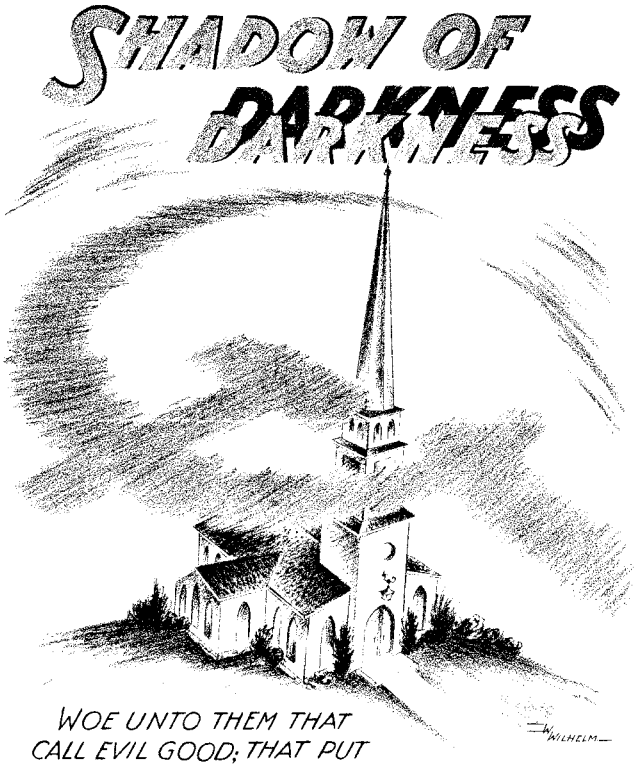
"The Only Infallible Rule of Faith and Practice"

CONCERNED PRESBYTERIANS, INC.

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

BULLETIN NUMBER 33

The Involvement Of The Southern Presbyterian Church With The Federal And National Councils



(The material for this **Bulletin** is taken from **"The Unholy Alliance"** by Dr. C. Gregg Singer, soon to be published by Arlington House, Publishers, New Rochelle, N. Y., and is used with their permission.)

In our four previous *Bulletins* we have used the reports of various committees appointed by recent General Assemblies of the Presbyterian Church, U.S. to prove that in its government our church is being restructured into a rigid hierarchy which will destroy our historic form of church government.

In *Bulletins #31* and *32* we examined in careful detail the proposed *Declaration of Faith* to show that the historic Westminster Confession of Faith, the strength and genius of Presbyterianism throughout its history, is to be replaced by a vague and nebulous series of statements which either omit, deny, or so re-state the Reformed theology so as to make the Southern Presbyterian Church a creedless church and cast it adrift in the treacherous seas of existentialist neo-orthodoxy with a kind of cafeteria offering of beliefs taken from Barth, Brunner, Tillich, and others, who have denied the Scriptures in one way or another.

The process of replacing our historic standards with a liberal theology has been going on for thirty-five years. It is no accident that this doctrinal decline received a new impetus when the Southern Presbyterian Church rejoined the Federal Council of Churches in 1941 and became a charter member of the National Council when it was formed in 1950 to give stronger leadership to the new ecumenical program and strategy which emerged after World War II. When the Presbyterian Church, U.S. rejoined the Federal Council, this action was very clear proof that the liberals in our church were determined to have it become a part of the radical ecumenical movement which was formed to replace the Gospel of Jesus Christ with a social gospel derived from Walter Rauschenbusch, George Herron and Harry F. Ward. But this is not the end of the story. This ecumenical leadership was also at war with the whole American Constitutional and political heritage and was determined to replace our political and economic freedoms with a socialistic collectivism which they delighted to call the kingdom of God on earth. However, American and European Marxists delighted to look upon this social gospel movement as the vanguard of their communistic collectivistic Utopia.

From the day of its inception in 1908 when it adopted its social creed, which was based upon the Methodist creed of the same year, the ecumenical movement was not only closely related to the social gospel but it was also the ecclesiastical arm of the socialist-communist movement in this country. That this was the case was not always apparent in its formal pronouncements,

particularly before 1932, even though it was constantly lurking just beneath the surface in the thinking of the leadership of the Federal Council.

The revised social creed of 1932 was much more outspokenly socialistic and collectivistic than was the original creed of 1908. The depression and the election of Franklin Roosevelt made the Council much bolder in its adherence to socialistic principles and much more open in its support of the radical program of the New Deal. Indeed, at times the leaders of the Federal Council became rather impatient with Roosevelt, Henry Wallace and the other radicals of the administration because they refused to go as far, or as rapidly, as the leaders of the Council wished them to go in the direction of a socialistic state.

World War II offered to the Federal Council a vast opportunity to sanctify our involvement in that conflict in the expectation that its very nature would force Franklin Roosevelt to create a socialist collectivism in his efforts to win a total victory. In this view of the war the Federal Council was echoing the hopes of secular journals like *The New Republic* and the Communist Party platform of 1940. Again and again during the war years the Federal Council reiterated its demands for a democratic socialism at home as the necessary result of military victory abroad. Victory over Hitler and Mussolini would be empty indeed if it would not create a kind of democratic totalitarianism in the United States. But victory in 1945 did not bring the fruits which the radicals in the Federal Council desired and so they carefully laid their plans for the reorganization of the Federal Council of Churches into the National Council of Churches for the purpose of creating a new ecumenical organization sufficiently strong and inclusive of the Protestant churches and their agencies to realize the triumph of the social gospel in a collectivist kingdom of God in this country. The new, larger and more powerful National Council of Churches would bring to the people of America the victory of socialism which the war had failed to achieve. That this was the real purpose of the meeting in Cleveland in 1950 is very evident from the addresses given there and from the pronouncements of the *Christian Century,* and other religious periodicals, who greeted the appearance of the new Council with an ecstatic joy.

From 1950 on, the history of the National Council has been one long dreary story of its involvement in nearly every radical cause which has arisen to plague this nation. A close examination of the pronouncements of the National Council of Churches from 1951 to 1974 reveals a startling and even frightening relationship to the pronouncements of the Communist, the Socialist and the Socialist Labor Parties. The demands of the Council are not only similar to those of these three radical parties, but are, at times, almost identical, even to the phraseology used. But even more dismaying is the fact that the basic philosophy underlying these demands bears the unmistakeable evidence of a Marxist influence at work in the thinking of the leadership of the National Council of Churches.

The National Council during these past twenty-four years or so, has endorsed nearly every radical cause that has been presented to the American people by these parties and by other groups not necessarily political in their organization or purpose. It was very critical of the Korean War although its criticism of President Truman was somewhat tempered by the fact that its beloved United Nations was also involved. It steadfastly refused to admit that the Communists of North Korea were the real aggressors in that conflict and it was very silent when Communist Russia so brutally put down the Hungarian revolt. A perusal of National Council pronouncements during the 1950s would lead to the conclusion that as far as its ecumenical leaders were concerned Russia could do almost nothing wrong while Truman and Eisenhower seemed to be incapable of doing anything that was right.

Throughout its nearly a quarter of a century of history the National Council has called upon the United States to take the lead in disarmament, even a unilateral disarmament and has seemed quite willing, and even desirous, that in so doing the United States would become inferior to Russia in military strength.

If the readers of this *Bulletin* wonder how these leaders could be so naive, the answer is at hand. Thy believed with Roosevelt and Harry Hopkins that Russia was, and is, essentially a friendly nation and that even as Japan and Germany forced Russia to become militaristic because of their aggressions in Asia and Europe, even so since 1945 the United States with its

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P. O. Box 1253
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Dr. C. Gregg Singer, Pres. & Editor
Willis H. Owens, Ex. Vp & Co-Editor
Jasper H. Wilson, Secretary
David P. Dean, V-President
W. C. "Andy" Anderson, V-President
Col. Roy LeCraw, Attorney & Director
Mailing Office: Sanford, N. C. 27330

stockpile of nuclear weapons has forced Russia to assume a militaristic stance. Thus the solution was and remains quite simple. If the United States will only disarm, then Russia too will disarm! This has been the cry of the Communist, the Socialist Labor and the Socialist Parties in this country and it has been the conviction of the radical ecumenical leadership of the National Council of Churches.

Is this leadership as naive as the analysis would seem to indicate? Do they really believe what they say? These are difficult questions to answer. Many of these ecumenical leaders do not have any real understanding of the Communist philosophy or of its complete antagonism to Christianity. But it is also very difficult to escape the conclusion that there is a hard core of determined Communist leadership in the National Council which is not at all naive, but which is quite willing, and perhaps even anxious, to have Communist Russia secure the balance of military power so that it by sheer strength can bring into existence a universal collectivism using both the World Council and the National Council as its ecclesiastical agents.

Some readers may wonder if there is evidence for those conclusions. The answer is that there is a great deal of evidence. Some of it will be found by a simple comparison of the pronouncements of the National Council on war, peace and disarmament with the political platforms of the three political parties previously mentioned. Additional evidence can be found in the abundant literature published by the National Council in its various efforts to educate the Christian people of this country into the blessings of living in a collectivistic society which they joyfully call the kingdom of God on earth.

On the home-front the zeal of the leadership of the Council to usher in the kingdom of God resulted in some very peculiar and bizarre activities. They indulged in a furious compaign against Senator Joseph McCarthy and his investigation of Communist infiltration into the State Department and other agencies of the federal government. They berated the senator from Wisconsin at every opportunity and rejoiced at his alleged failures to prove his accusation. They turned on the activities of the House UnAmerican Activities Committee with great glee and loudly called for its abolition.

The Council denounced the attempt to repeal Section 14(B) of the Taft-Hartley Act of 1947. This act had been passed in the Truman era to correct some of the worst features of the Wagner Labor Act of 1935. It mattered little to the leadership of the National Council that many segments of labor had favored the passage of the original act of 1947 and that in 1950 Senator Taft had received a tremendous vindication in the senatorial election in Ohio for the role he had played in securing the passage of the act. During the debates in Congress the National Council had a very active lobbyist, J. Edward Carothers, testify before Congressional committees for its repeal.

During the many debates in many General Assemblies supporters of the continued membership of the Presbyterian Church, U.S. again and again insisted that the presence of our denomination in both the Federal and National Councils had been a mighty testimony for conservatism and had prevented both Councils from passing radical pronouncements. There is not one bit of evidence that the presence of the representatives of the Presbyterian Church, U.S. at any time had sufficient strength to defeat any proposal which the leadership of either Council desired to pass. The *Annual* and *Biennial Reports* and the *Federal Council Bulletin* made it clear that down to 1950 the Southern Presbyterian Church was virtually powerless to either delay or to prevent the passage of any pronouncement or the acceptance of any policy which the radical leadership of the Council had decided to push through. When some General Assemblies would issue protests against the radicalism of the Council, these protests were unheeded and promptly forgotten. This took place at a time when some conservatives and moderate evangelicals were elected by the General Assembly to represent the Presbyterian Church, U.S. in the Council. After 1950 the Presbyterian Church, U.S. has had even less influence and its evangelical testimony has been reduced to a mere whisper, if ideed it has existed at all. Only on rare occasions have our representatives in the National Council registered a protest of any kind and there is not one instance in the voting record since 1951 to indicate that the presence of the Presbyterian Church, U.S. in the National Council has ever prevented radical action. Actually the disheartening fact is that the representatives have increasingly played a radical role in the affairs of the Council and in recent years it would be very difficult to discover any major action of the National Council which did not receive the hearty endorsement of the representatives from the Southern Presbyterian Church. Certainly the burden of proof falls upon those who would insist that the Southern Church has had any kind of a true evangelical witness within the affairs of either the Federal or National Councils.

The National Council And Its Relationship To the Communist Movement And Communist Front Organizations

It is not necessary to offer the kind of evidence to prove the relationship existing between the National Council and Communism which would be necessary to present in a court of law or before a Congressional investigating committee. This admission does not by any means mean that such evidence is lacking. All that we need to present in this *Bulletin* is the fact that since 1950 the Council has increasingly come to accept a view of life that is based upon the premises of Marxian Communism. It is not necessary to prove for the purpose of these *Bulletins* that there was, or is, an organic relationship between the National Council of Churches and organized Communism. It is only necessary to show that the National Council since its formation has been cooperating in various programs which are contrary to historic Christianity and which deny the whole biblical message.

But what about the charge so frequently heard that the National Council has not only echoed the radical, social, political and economic demands of the Communist Party and its allies and that through its various leaders and agencies it has taken a prominent role in Communist and Communist-front organizations? Are these charges merely the stock-in-trade of the so-called extremists or do they have a factual basis which cannot be denied?

The testimonies given before the sub-committee of the Senate Judiciary Committee by Dr. Bella Dodd in September and October 1952 gave some very interesting insights on the methodology used by the Communists in infiltrating both American education and the churches. In her testimony she said:

> "There is no doubt that the Marxist-Leninist principles are completely materialistic and, therefore, against anything which has to do with God or religion.
>
> At different times in the history of the Communist Party, they emphasized the fact that it was possible for you to be religious and at the same time Communist. But those were the periods in which they were trying to win over large numbers of, let's say, Catholic trade unionists, Catholic workers and so forth and so on. Those were the periods which were called the periods of extending the hand of communism to the people in their religious groups. What you did was to say substantially this: "These men have a blind spot. They believe in God, but we Communists know that there is no God. But in order to get them to work with us, we will work with them in minimum program."

This testimony indicates very clearly that the social gospel was the key to the Communist approach. They found it rather easy to induce the ecumenical supporters of the social gospel that they could work with Communists in their efforts to achieve what these ecumenical leaders fondly believed were common goals to which they could subscribe even though the Communists claimed them as their own. But herein lies the real issue. Early leaders like Harry F. Ward, in the social gospel movement and in the movement to form the Federal Council of Churches were also keenly aware that the social gospel could be used for leading the American churches into the Communist movement and for years Harry F. Ward, Professor of Christian Ethics at Union Theological Seminary in New York City had been the chief architect for Communist infiltration and subversion in the ecumenical movement and had used his role as Professor of Social Ethics on the faculty of Union Seminary for this purpose. This testimony was given to the House UnAmerican Activities Committee in July, 1953. According to the testimony given by Benjamin Gitlow the Russians had been using prominent American ministers connected with the Federal Council of Churches as propaganda agents for Communism as early as the 1920s. Not only have the Federal and National Council been brought into the orbit of the Communist Movement by those leaders who were very directly involved in the Communist Movement, but by another group whose members were never, as far as we know, considered to be members of the Communist Party, but these leaders have been equally effective and perhaps even more effective in securing the allegiance of the ecumenical movement to causes dear to Communism because they have been able to work through auxiliary organizations. Such leaders as Bishop G. Bromley Oxnam and Eugene Carson Blake of the Presbyterian Church (UPUSA) have rushed to the support of many radical causes and have always been ready to speak out against any efforts to prevent the Communist infiltration of American institutions.

Dr. Blake, according to information supplied personally to the writer by the late Howard Pew, used his influence to bring an end to the Laymens Committee of the National Council simply because these laymen had come to see the radical trends at work in the ecumenical organization and strongly opposed them.

Another leader of the National Council who has thrown his influence in this direction is John C. Bennett, at one time Professor of Christian Ethics at Union Theological Seminary in New York and later president of that institution. In his *Christianity and Communism* (page 24) John Bennett insisted that the Communist phi-

losophy left room for the higher spiritual and cultural values and also declared that "Christianity is the most materialistic religion in the world." He also added that the Communist Movement depends for leadership upon those who are moved by a sense of moral conviction (page 25). It is almost unbelievable that a man in his position could make such a statement, but to give it added strength he cited Marx and Lenin as men of great social conviction.

This is the kind of leadership which has characterized the National Council during the entire time that the Southern Presbyterian Church has been a member. The evidence for this communistic dominance in the National Council can be greatly multiplied and testimony was given before the House on UnAmerican Activities that there has been hundreds of instances, perhaps as many as a thousand, when either the elected officials or paid staff members of the National Council of Churches and its various agencies had engaged in various types of activity in connection with Communist or Communist-front organizations.

The history of the Federal and National Council of Churches over the last sixty-seven years has been consistently one of strongly pronounced radical leanings. The history of the National Council since 1951 has been one of an almost unbroken cooperation with those groups and ideologies which have as their purpose the destruction of the American heritage and even Christianity itself. The incidents in which this hostility appears are not isolated events which might be interpreted as sporadic outbreaks resulting from momentary passions or great popular excitement, but rather are they the consistent expression of a very liberal theology, if indeed it can be called a theology, and of a political philosophy which is strikingly similar to that of Communism.

The burden of proof rests upon those leaders in the Presbyterian Church, U.S. who have scored the very possibilty that there could be any cooperation between the National Council and Communism and who have laughed at those who have charged again and again that this is the case. But the records of the General Assemblies from 1941 to 1974 speak for themselves. They clearly point to the fact that many of these Assemblies have placed the Presbyterian Church, U.S. on the side of theological, political, social and economic radicalism and that they have repeatedly used the money given by Christian people for purposes and programs which are directly contrary to the Word of God and to the Christian Gospel.

The time has come when the rank and file membership of the Presbyterian Church, U.S. must be made aware of these facts and that the money they give through the regular channels has to a great extent been misused, and is being misused, for the support of many causes which have no place in the program of any church which claims to hold to the Westminster Confession of Faith.

A SUMMARY OF THE ACTIONS OF THE WORLD COUNCIL OF CHURCHES

—which have led evangelicals to oppose it.

1. Setting itself up as an "ecumenical" ecclesiasticism, the Council has refused to adopt as a basis of fellowship the absolute minimum of fundamental evangelical Christian doctrine necessary to such a body.

2. It has committed itself to the institutional concept of Christian unity — a generally accepted human scheme or device which will achieve united action.

3. It has admitted into its membership a host of "liberals" who are committed to a theology and philosophy which are definitely anti-Christian in the biblical sense.

4. It has created an organization which to all intents and purposes is under the control of an "oligarchy." Real control lies in the hands of a few men who are definitely "liberal" in their viewpoint.

5. The ramifications of the Council are such that it is already beginning to function as a "super-church," bringing pressures or exerting controls over both members and non-member churches.

6. Its concept of the nature of the Church, the character of Christ, the Holy Scriptures, and of essential doctrine is inadequate.

7. It has seriously threatened the development of a distinctly evangelical missionary program and formed alliances which will further secularize the whole missionary movement.

8. It has encouraged social revolution. It meddles in national and international politics imperiling the status of the churches and the peace of the world.

9. Its relations with the Eastern Orthodox churches and its friendliness toward the Roman Catholic Church threaten to weaken if not destroy the distinctive testimony of Prostestantism.

10. In its emphasis upon unity for unity's sake it is blurring the Church's obligation to maintain its apostolic purity in doctrine and life and

to preach the gospel to the ends of the earth for the conversion of lost sinners.

In view of this situation, evangelicals are compelled to seek other means of implementing their desire for Christian unity and cooperation — media which do not require compromise of the clear teachings of God's Word concerning the fundamentals of the Christian faith.

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The preceding summary is taken from the book written by James Deforest Murch, *The World Council of Churches, An Analysis and Evaluation* (Illinois: The National Asso. of Evangelicals, 1961) pp. 37.

YOUR LINK WITH THE NCC

With reference to the above, some may ask, "So what does this have to do with me or my Church, the PCUS?" The PCUS is a member of the National Council of Churches. Through its Central Treasury system, a portion of all members' contributions is being channeled through to those organizations; making you a supporter of their actions.

Disbursements of funds to the National Council of Churches: Northern Church $1,985,046
PCUS 480,317
.08 and .52 per cap. respt.

Reprinted from the Presbyterian Laymen (June 25, 1974)

APPENDIX A

PROPOSED AMENDMENTS TO THE CONSTITUTION OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES

approved by the General Assembly of 1974 and sent down to the Presbyteries for advice and consent

A. Amendments Dealing with the Relationships of Particular Churches to the Presbytery.

1. *That Chapter 4 be amended by adding the following as Section 4-2:*

   The relationship to the Presbyterian Church U.S. of a particular church can be severed only by constitutional action on the part of the presbytery of which it is a member.

2. *That Section 16-7 (8) be amended to read:*

   To receive churches. This eliminates "to dismiss Churches".

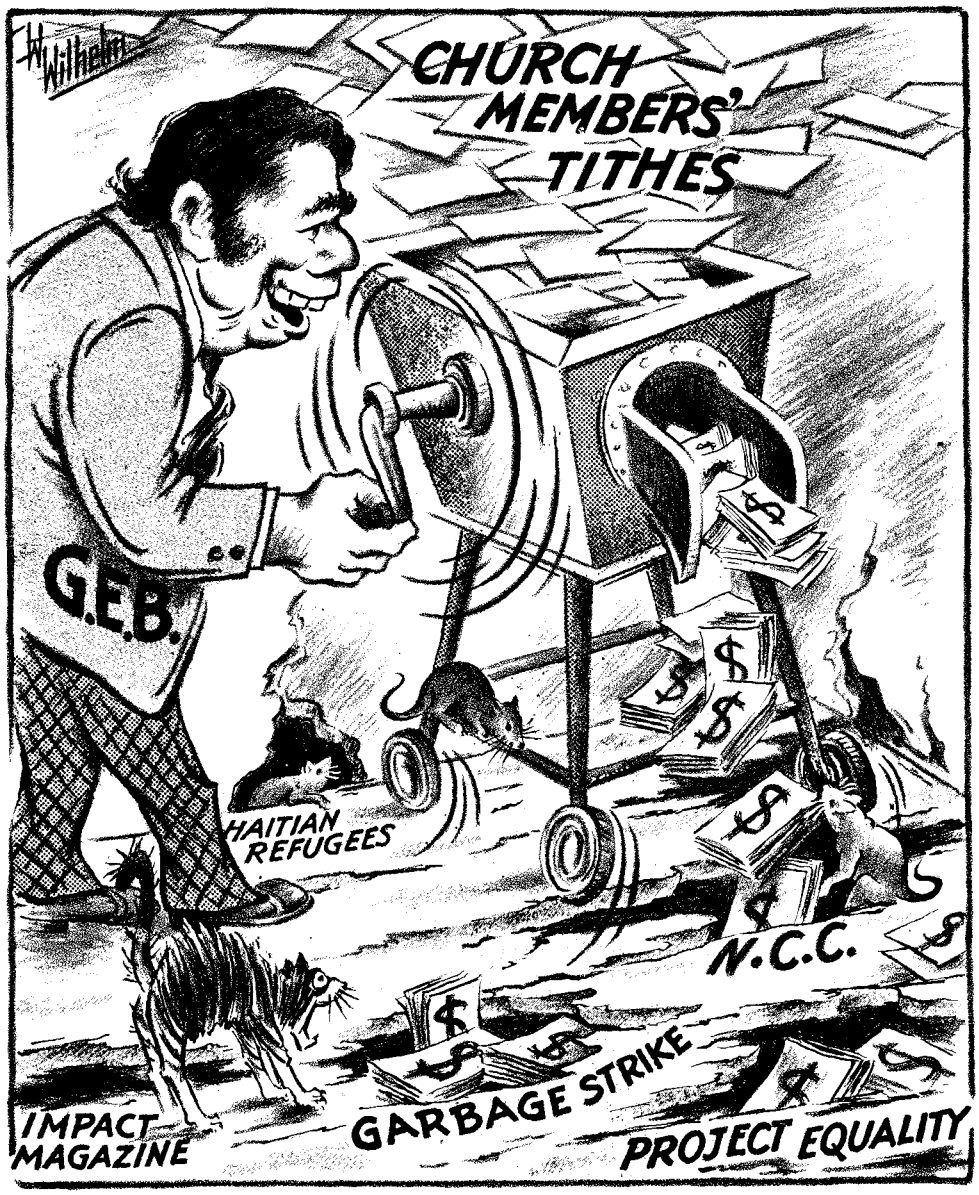
3. *That Section 16-7 (9) be amended to read:*

   To dissolve churches, and to dismiss churches to other presbyteries of this Church or to the United Presbyterian Church in the United States of America, the Reformed Church in America, or another Reformed body whose organization is confirmed to the doctrines and order of this Church and which are not schismatic or heretical. Presbytery may consider a request by a particular church to be dismissed only after consultation between the presbytery or its representatives and both the session and the congregation of such church.

The above amendments to the Book of Church Order of the Presbyterian Church U.S., should be studied carefully in order to understand just what effect they will have on the control of its property by local congregations.

These changes cannot be in force until after the 115th General Assembly in 1975. These amendments are now before the Presbyteries for acceptance or rejection. Until that time Paragraph 6:1,2,3, of our BOCO is in effect.

EXPEDITING "MISSION"



In the reorganization of the Presbyterian Church US, all of the activities and appropriation of funds on the General Assembly level is under The General Executive Board. This was put forth as a means of getting more efficiency and economy of operation. Whether it has produced either is still to be shown. We know that the GEB now controls the activities and the purse strings of the General Assembly. This of course has brought about the desired results from the Liberal viewpoint; centralization of power and tighter controls over all of the business of the Church.

This Board appropriates funds for various causes, the names of which are hard to be understood and which do not appear to have any connection with "The Great Commission" (Matt. 28: 19, 20.) The GEB is the Bishop.

This situation has been brought about in our Presbyterian Church US by carefully laid plans of Liberals over a period of years. Nor are the Bible believing conservatives entirely free from blame for letting it happen. We have been content to let someone else handle all of the business.

How long and how much farther this trend will continue is a guess. It is sure that the Liberal Establishment cannot continue on the present downward Spiritual course unless they get support from the rank and file membership.

Our prayers are that our Lord will bring light to those who are following in the dark. May He revive us again."

W. H. Owens

True Presbyterians receive the full content of the Westminster Confession's chapter on the Bible as its own confession. The Bible, for them, is in detail and in its entirety the very Word of God.

We believe with John Calvin that, ". . . the Scriptures are the only records in which God has been pleased to consign His truth . . . The full authority which they ought to possess with the faithful is not recognized unless they are believed to have come from heaven, as directly as if God had been heard giving utterance to them." *(Institutes* I-7).

Due to a continued demand we have obtained a supply of Dr. Morton Smith's last edition of "How Is The Gold Become Dim". These retail at $5 per copy. Since we are not selling books for profit, we will be glad to send one to you for $3 plus $.50 postage.

This book is a complete documentation of the decline of the Presbyterian Church, US as reflected in its assembly actions. Complete appendices.

It is our opinion that with the matters now before our Presbyteries and the time table that is set by the leaders of our PCUS; The new Proposed "Confession of Faith", the proposed amendments to the BOCO pertaining to the property of local churches plus the proposed amendments having to do with the control of Pastors and their work, that instead of trying to heal the breach in our denomination, the fragmentation process is being aggravated. There does not seem to be any attempt to reconcile the Conservatives or offer anything that can be accepted by those of us who want our church to return to Biblical Spiritual pursuits.

It's "SHAPE UP OR SHUT UP"

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